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EXTRACT from Letter of the Rev. F. C. Spurr, late of Melbourne, Australia, now of Regent's Park, London: Referring to the Book, Gospel Problems and Their Solution, and to the Author's contention that the Four Gospels were written during the course of our Lord's Life on Earth.

"I was very struck with it and often quoted from it. I am sure you are right as to the Gospels. I am quite convinced that the critical attempts to post-date them are radically wrong. They are genuine documents of the time to which they belong. The War has shown up many things and not least the kind of men in Germany whom the world has trusted as guides. I fancy the rest of the world will now be wary of German 'criticism' on any subject. Their method is false. We shall recover sanity now. I am hoping that we shall behold a real revival of Faith on the part of the Church. The emasculated stuff that has been served out in many places is, like Jeremiah's figs, good for nothing."

THE CENTRAL EVENT OF UNIVERSAL HISTORY

A STUDY OF THE RESURRECTION OF JESUS CHRIST FROM THE DEAD

BY

JOSEPH PALMER

AUTHOR OF

THE GOSPEL PROBLEMS AND THEIR SOLUTION

AND

THE TWO WITNESSES.

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Illustrations

I.—JERUSALEM, FROM TOWER OF LUTHERAN CHURCH . . . . . Frontispiece

Page

II.—JERUSALEM, VIEW OF CITY FROM THE NORTH 21

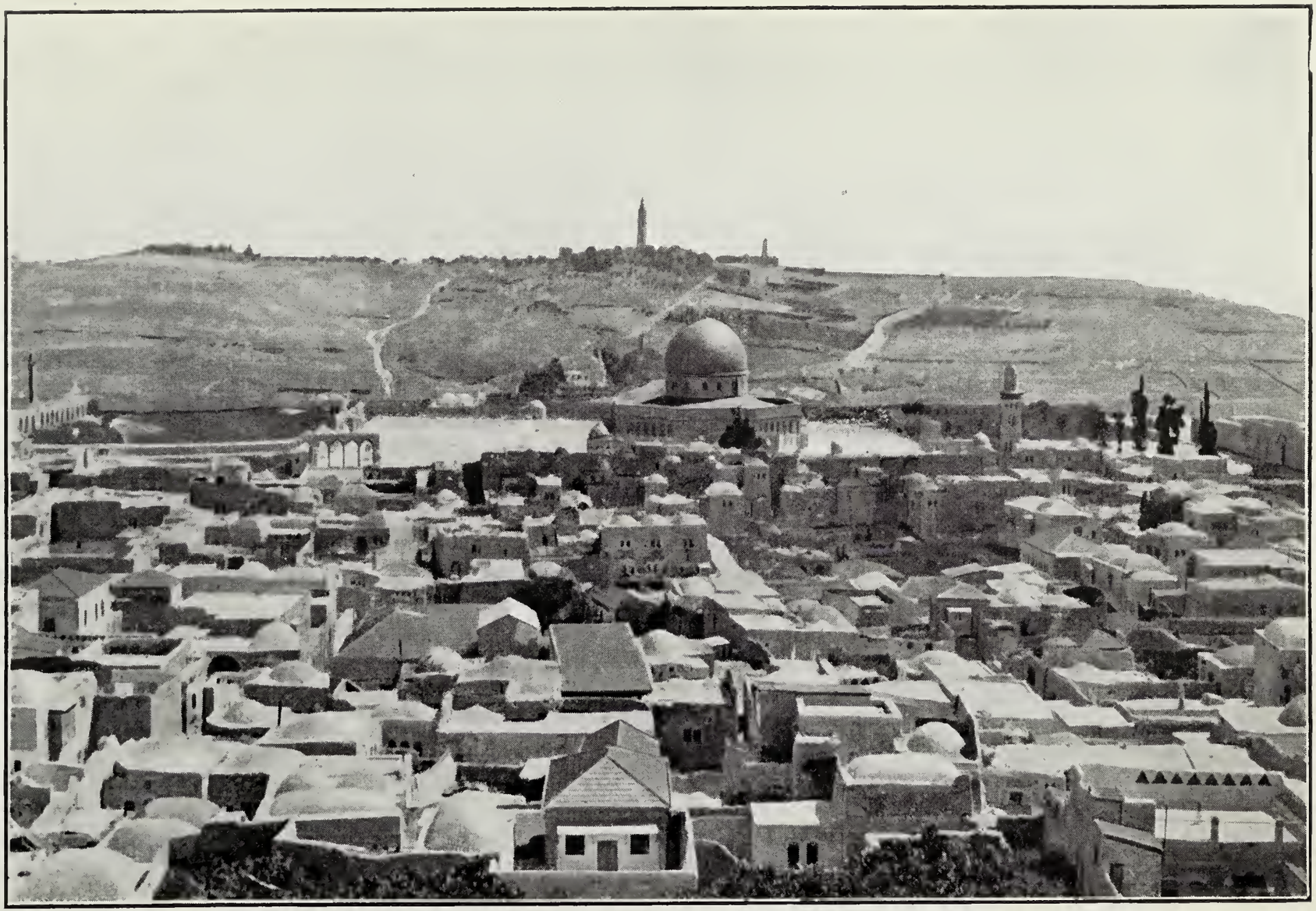
III.—BETHANY 24

IV.—JERUSALEM, VIA DOLOROSA 29

V.—JERUSALEM—A NARROW LANE 85

VI.—JEWS' WAILING PLACE 106

PLAN OF JERUSALEM . . . . . At End of Volume



JERUSALEM: Looking East from Tower of Church of the Redeemer; Dome of the Rock near the centre; Mount of Olives and Tower of Church of the Ascension in the distance.

(Photo. by W. F. A. Larcombe, Esq.)

THE CENTRAL EVENT
OF
UNIVERSAL HISTORY

A STUDY OF THE RESURRECTION OF JESUS CHRIST FROM THE DEAD

INTRODUCTORY.

I.

When, in October, 1913, I stood on the tower of the handsome Lutheran Church in Jerusalem, it never occurred to me, in spite of its name, that it had been built by the German Emperor from any holier motive than a political one. I certainly had, among other imposing buildings, the Church of the Redeemer in my mind when, in an article which appeared in the Australian Baptist for March 17, 1914, there being then no general expectation of immediate war, I wrote:—

"The Great Powers of Europe, Great Britain excepted, vie with one another, both within and without the walls, in the erection of costly edifices, so as, it may be suspected, to secure a vested interest and a say, when the inevitable expulsion of the Turk raises the question of the future possession of the country. In all directions, churches and buildings of various descriptions bring into evidence Russia, Germany, Austria, France and Italy."

Nevertheless, the central and commanding position of the Church in question made its tower a better standpoint than any other from which to gain a true idea of the Holy City's topography. Many times during my life I had studied plans and descriptions of Jerusalem; now for the first time I was able to see all at a glance.

In the same article I wrote:—

"It is impossible to describe the solemnizing effect on the mind of a Christian believer of the sacred associations in the midst of which he finds himself in Jerusalem and its surroundings. They bring home to him, in a way that nothing else can, the vivid reality of the facts he has been accustomed to read and believe in the Old and New Testaments. No amount of book learning or pictorial description can give a true idea of what

the places are like. Though, of course, a good deal of Biblical knowledge is necessary to enable him to appreciate what he sees."

These remarks apply to my endeavour to form a clear conception of the happenings, as recorded in the Gospels, during the morning on which Christ rose from the dead. As I read these records my mind pictures the narrow sloping streets and the disciples hastening to and fro along them to the various points referred to. All seems to me so true and real.

Not that a personal visit to Jerusalem is essential to an intelligent understanding of the records; but I doubt whether I would ever have ventured an attempt to construct a consecutive account of the proceedings on the Resurrection morn if I had not myself seen the locality.

II.

But, however useful local knowledge may be for gaining a correct and clear idea of the course of events on the Resurrection morning, it is far more essential to understand and recognize the true nature of the Gospel records relating thereto.

After sixty years of critical study of the Bible, with all the literary helps, English and foreign, it has been possible to obtain, and a quarter of a century during which I have devoted a large part of the time to be spared from a busy commercial life to the investigation of the manner in which the four Gospels came into existence, the results of which investigation I have published in various periodicals and in my books, **"Gospel Problems and Their Solution"** and **"The Two Witnesses"**; and, moreover, after two years of careful study of the subject now under consideration, I venture with confidence to make the following affirmations:—

1. THE RECORDS IN THE FOUR GOSPELS CONCERNING THE RESURRECTION MORNING WERE ALL WRITTEN WITHIN A FORTNIGHT OF THE CRUCIFIXION.

2. THE SAID RECORDS ARE NOT, AND WERE NOT INTENDED TO BE, NARRATIVES OF THE RESURRECTION MORNING; BUT ARE MATERIALS WHICH WERE COLLECTED FOR THE PURPOSE OF COMPOSING A NARRATIVE THEREOF.

3. THE RECORDS MENTIONED ARE FOR THE MOST PART REPORTS OF EVIDENCE TAKEN DOWN VERBATIM FROM THE LIPS OF WITNESSES, WHO HAD THEMSELVES SEEN AND HEARD THE FACTS AND UTTERANCES THEREIN STATED.

The correctness of the foregoing affirmations will, I hope, appear plainly to the reader when we come to consider the Gospel records in detail. All that I will in this place say is, that recognition of these principles sheds a bright beam of light on the records, displays in them a beautiful simplicity, and enables one by piecing them together in harmonious relation to form a perfect and symmetrical story.

III.

The foolish modern theory that some of the Gospels were in part copied

one from another, or were copied from a common original, breaks down completely as regards the records of what happened on the Resurrection morning and thereafter. Their independence cannot be, and is not, disputed. They are obviously four separate records, written by four different persons, who made no attempt to harmonize them, or to remove seeming discrepancies. Their truth and reality is not less but the more impressive in that they do not seem easily to dovetail together. If they were impossible to harmonize it would not disprove the fact of the Resurrection itself. No one doubts the fact of the Battle of Waterloo because it is impossible to harmonize the many diverse accounts of those who took part in it.

To this, let it be admitted, there is an obvious retort. The Battle of Waterloo was a thing not in itself improbable. But neither is the Resurrection of Christ improbable when considered as the crowning act in the long course of the Divine dealings with the human race as recorded in the Bible. For it is an unanswerable argument for the truth of the Scripture Revelation that it is consistent with itself. Taken as a whole, the Bible presents a perfect symmetry, which is itself a guarantee of its truth. Admit the occurrence of a single miracle and it becomes a logical necessity to accept the truth of all. Deny the truth of any part, and follow out the denial to its logical conclusion, and the whole universe, and all it contains, become a meaningless and hopeless tangle.

I hope to prove, however, that the Gospel records, when their nature is understood, piece themselves together perfectly.

THE POWER OF HIS RESURRECTION.

I.

It is said of the Apostle Paul that "he preached Jesus and the Resurrection." In all his speeches and letters the Resurrection takes a foremost place All through the New Testament it is the same; the Resurrection is as persistently declared as the Crucifixion. "It is Christ that died; yea, rather that is risen again." For, although the salvation of men is effected by the death of Christ, the assurance of its efficacy depends on the fact that He rose again from the dead. Upon this the Apostles staked everything. "If Christ be not raised your faith is vain; ye are yet in your sins."

II.

Why is the Resurrection of such transcendent importance?

First, because it is God's declaration of His acceptance of the Sacrifice offered by His Son for the sin of the world. By raising Him from the dead God signified His approval and confirmation of all the assertions and claims made by Christ in the course of His earthly Ministry, and His satisfaction with the redemptive work He had accomplished.

Second, the supernatural and miraculous character of the Resurrection is a guarantee to us of the truth of the Gospel plan of salvation.

If Christianity were merely a system of morality, like the teachings of many a heathen prophet and philosopher, no miracle would be needful to enforce it. It would stand or fall by its own merits. But then, like all such systems, even the most excellent, it would not largely alter the characters and lives of men. At best its influence would be superficial. It would not change the heart and disposition. Selfishness would still be the ruling motive in human nature; though outward conduct might be improved through recognition of the truth that real happiness is only to be achieved by virtuous practice.

Christianity claims to be much more than a system of morality. It claims to be "the power of God unto salvation." It claims to change the very nature of those who accept it; superseding the natural selfishness by a new and mighty motive which, in proportion to the strength of one's faith, will guide and govern the entire life and character. This motive is the love of God; the love of Christ. Nothing but Christianity, as it is revealed in the Old and New Testaments, is able to produce this motive, or anything akin to it. It is the product only of the manifestation of God's wonderful love to Man in giving His Son to die as the sinner's Substitute. "We love because He first loved us."

III.

Yet there are some who argue that the doctrine of the Resurrection is not essential to Christianity. But the Christianity they have in view is not the Christianity of the Bible. It is not the Christianity that has changed millions of characters, reformed millions of lives and saved millions of souls. It is not the Christianity, even, which has led to all the social and moral reforms and improvements which the world has seen during the last nineteen centuries. It is not the Christianity which brought about the abolition of slavery, the building of hospitals and orphanages, the milder treatment of criminals, the establishment of reformatories, factory legislation, and the national education of children. In all such movements the principal actors have been Christian men; believers, that is, in the Resurrection of Jesus Christ and in all the New Testament doctrines that His Resurrection implies.

If it be a fact—and it is a fact—that the subject races of Great Britain have been, and are being, governed with greater justice and consideration than those of any other nation, it is because the influence of men who heartily believe in the type of Christianity which holds the historic truth of the Resurrection has been more potent in Great Britain than elsewhere. Of the truth of this assertion the sneering references that at one time used to be made to "Exeter Hall" are a sufficient testimony. The men who have governed India, Egypt and the other dependencies of Great Britain may not all have been Christians in the sense in which the word is here used—many of them have been—but they had all been trained in a Christian atmosphere, and they were conscious of their responsibility to a nation in which Christian principles are a mighty force.

The converse of this is also true. Germany is the nation which, during the last hundred years, has done more than any other to promote unbelief in miracle, including the Resurrection of Christ, and all that is supernatural in the Word of God. A German university professor of world-wide reputation said to me: "No one in Germany now believes in the Bible; certainly no university men do; none that I know—and I know a good many—believe in it." And this is the nation which made the murderous, unprovoked attack on her neighbours, Russia, Belgium, France and Serbia.

It was often said, early in the great War which Britain and her Allies are waging, we are fighting for certain ideals and against other ideals. But it is now clearly seen and recognized that what we are fighting against is not ideals, but against robbers and murderers; against a nation which has abused our hospitality and betrayed our friendship. Throughout the British Empire and the countries of our Allies, Germans were received with cordiality and kindness and treated in all respects with as much favour as the people of the countries themselves. We traded with them in their own land; some of us even travelled in their ships; we bought their manufactured goods, and sold to them our raw materials; we placed on them no restrictions which were not shared by our own people. Germany herself had done absolutely nothing toward exploring and subduing the ends of the earth for the use of humanity. Her own feeble attempts at colonization were a costly failure to herself and a calamity to the peoples she tried to subjugate. Yet no objection was made to her coming into lands where the pioneering work had been done by others, and reaping the fruits of British enterprise and bravery. And as a result, the German nation had rapidly acquired wealth and power, and had risen to a height of prosperity undreamed of in former times, and which would have been beyond the range of possibility but for the aid in these ways afforded her.

And what return did she make for the generosity shown her? She used the wealth and power thus acquired to prepare for a gigantic and merciless attack upon the properties and lives of those who thus treated her as a friend. While they, incredulous of the possibility of such turpitude, were going on quietly in their course of probity and peace, she was forging weapons of destruction, storing up warlike implements and munitions, drilling all her sons to be soldiers, and employing her people in foreign lands, the favoured guests of unsuspecting nations, as spies, in preparation for her treacherous onslaught.

There was no lack of warning. Lord Roberts and many another never ceased to sound the alarm. But all fell on deaf ears. It seemed inconceivable that human nature; civilized, educated, cultured human nature; could sink to such baseness. That German human nature has sunk to such baseness simply proves that when men throw off the restraints of Divine

authority, as revealed in the Bible, there is no limit to the wickedness of which they are capable.

There were in Germany theologians, professors, divines, in abundance. They continued to call themselves Christian; but all that was essential to Christianity, all the miraculous and the supernatural, all that which the Resurrection stands for as the supreme example and the demonstration, had been cast aside. Theological treatises and books of biblical criticism were prolific; but from all, scarcely without exception, there was absent the note of faith in the truths which Divine revelation was specially intended to make known to men. Many of the books, intended to be translated into English, and careful, therefore, not to offend English prejudices, were simply negative. But even in them the unbelief of the author was occasionally to be detected by the careful reader; while in the majority of works of German scholars, who were regarded as in the front rank of theologians and scriptural expositors, there was no concealment of the author's rejection of the fundamental facts of the Christian faith.

The consequences are to be seen in crimes which stagger humanity. "By their fruits ye shall know them."

It is thought by some that if the Germans had not, from the very beginning of the War, been guilty of frightful atrocities; if they had paid respect to the terms of the Hague Convention, to which they were themselves a party; and had observed the laws of war, even as laid down by their own military authorities; the nations would not have been provoked to make such tremendous efforts as they have done, and that within a year or so she would have won so complete a victory as to be able to dictate terms of peace to France and Russia. It may be so; but, if the Germans had had sufficient sense of decency and chivalry to have carried on a war on such lines as these, they never would have begun this war.

It is the War itself, prepared for and begun by Germany, that is the great atrocity.

GERMANY A FOCUS OF WORLD-WIDE INFECTION.

From Germany, the culture-bed of infidelity, the infection has spread throughout the world. British theologians, accepting German scholarship at its own valuation, have repeated at home the amazing stupidities of the German higher criticism of the Old and New Testaments. Theological students have made it their practice to read German books about the Bible, in English translations if not in the original, and many have gone to German universities to complete their education; and in too many cases the faith of the students was not sufficiently grounded to resist the subtle and malign tendency to which they thus exposed themselves. What is worst of all is that, in colleges of all denominations for the instruction of young men for tendency to which they thus exposed themselves. What is worst of all is

ERRATUM.

The sentence beginning on the third line from the bottom of page 16 should read:—What is worst of all is that, in colleges of all denominations for the instruction of young men for the Christian ministry, the absolute and literal truth of the Gospel narratives and records is no longer taught as an essential article of faith.

and records is no longer taught as an essential article of faith; but the Gospels are made to appear as representing successive layers in the growth of the "Christian Tradition," into which more or less of fable or imagination was gradually infused during the long period which is alleged to have passed between the occurrence of the facts and the fixing of the "Tradition" in written documents.

As a result, a spirit of uncertainty and doubt has spread through Great Britain and other English-speaking countries; followed, as might naturally be expected, and as statistics show, by a steady falling-off, year after year, in the number of those who make a decided profession of belief in Christianity.

To this growing laxity of faith must be attributed the lower moral standard which has of late years become so conspicuous. Profane language obtrudes itself in print to an extent unknown in former times. Impure suggestion in picture shows serves to demoralize the young. Gambling is made in some of the States of Australia a Government institution and source of revenue, a practice which, on acount of its demoralizing and mischievous effects, has been discontinued in England for the best part of a century.

Disloyalty to God has been followed by disloyalty to King and Country; class hatred and sympathy with crime are inculcated by the leaders and the press of certain political parties; while organized criminal associations are openly encouraged by men who claim to represent large sections of the public, and even by some to whose names the title "Rev." is prefixed.

Among trade unionists are seen a well-intentioned majority terrorized by a lawless minority, and joining in methods and practices which, while not advantageous to themselves, are pernicious to the community and dangerous to the safety of the nation.

Thus, even within the limits of the British Empire, in proportion as "the power of His Resurrection" is ignored, iniquity abounds.

THE CHURCH'S LETHARGY.

I.

Nevertheless, belief in the Bible and its doctrines has not disappeared in the British Empire to an extent that can be for a moment compared with the utter rejection of true Christianity which has been reached in Germany. If it were so the case of the world would be hopeless indeed. Happily, however, the seven thousand whom the Lord had left to Him in Elijah's day, who had not bowed the knee to Baal, nor kissed him, were a small number compared with those who still in English-speaking countries hold fast the truth as taught in Scripture.

But, however numerous believers may be, what are they doing to stem the flowing tide of unbelief? It seems scarcely an exaggeration to say that

they are doing nothing. While the secular press regularly, and as a matter of course, treats the miraculous element in Scripture as out of date, and no longer to be taken seriously by people of intelligence and education; and while a large part of the religious press tamely acquiesces or approves; believers look on in helpless silence. If here or there a voice be raised it obtains neither support nor encouragement; so that, unnoticed in the general din, it fails beyond narrow limits to find listeners.

It used not to be so. Half a century ago, and less, believers in Christianity were not without a backbone. Preachers then were not ashamed to maintain the "plenary inspiration of the Scriptures." I remember when young hearing the Rev. Isaac New, a Baptist minister of Melbourne, deliver in Sydney an eloquent lecture on "The Battle of the Bible." It is not so many years since Gladstone published in an English periodical his articles on "The Impregnable Rock of Holy Scripture." Whoever hears now of plenary inspiration, the battle of the Bible, or the impregnable rock?

II.

And yet, if Christians would only rise to the occasion, the attacks of infidelity furnish the very best opportunity for pushing forward the cause they have at heart. Controversy attracts attention and makes people think; and this is what is needed above all things at the present time, when utter indifference to religious matters is the prevailing characteristic, and is the Gospel's deadliest foe.

It was by argument and controversy that the Word of God prevailed so mightily in the first century of our era. Not by drifting with the current, but by struggling against it; declaring doctrines which were to Jews a stumbling-block, and to Greeks foolishness; "disputing daily" in public places; "opening and alleging" truths that were repugnant to human nature, and supporting them by proof; it was thus that Christianity gained its early triumphs in every country in the world.

The need of to-day is fearless and fierce attacks on the common enemy, not namby-pamby sentimental efforts to plane away denominational distinctions and denunciation of sectarian activity, which, after all, are hopeful signs of the vitality and vigour still remaining in the Church. There is not much to fear in "overlapping"; the more overlapping the better in an echelon aggressive against unbelief and sin.

III.

Small wonder is it that indifference to the message of Christianity is so prevalent, seeing that no answer is forthcoming to the attacks of its opponents, as though Christians felt that the case for it is one which it is not possible to defend.

Why is it that the persistent assaults of German unbelievers on the veracity of the Gospels are with equal persistence allowed to go un-

answered? It would be a libel on the intelligence of scholars to doubt that there are many who are convinced that the notes composing Matthew, Mark, Luke and John were written during the course of our Lord's life on earth. Yet there are scarcely any who dare publicly to assert their conviction that such was the case. The Gospels are the citadel of Christianity. It is a blot on the fidelity and courage of believers, learned and unlearned, that Germany has been allowed to capture the citadel almost without resistance.

THE ROOT OF UNBELIEF.

Why is it that such persevering and desperate attempts are made to discredit the fact of the Resurrection? No theory is too silly. Is it not astonishing that men who claim to be scholars are not ashamed to make themselves ridiculous by advancing such childish theories, for instance, as what they call "the spiritual resurrection," which attributes the belief of the disciples that the Body was absent from the Tomb when they entered it to their imagination or to their coming to the wrong tomb by mistake, and explains away the Lord's Appearances as ghostly apparitions? This is to-day the fashionable theory, and is as futile as all others that the ingenuity of unbelief has at various times invented. All such specious and subtle devices to gainsay the fact only bring into bolder relief its absolute certainty. They are mutually destructive, and it may be said with confidence that each and every unbelieving theory will be found on examination to amount to an admission of the fact of the rising again from the dead of the Lord's physical body.

Unbelief in the Resurrection, and all the supernatural truths recorded in the Word of God, springs from that insubordination to the law and will of God which is characteristic of our fallen sinful nature.

"The offence of the Cross" is as obnoxious now as it was in the time of Paul. Men do not like to be told, as the Bible asserts, that in God's sight there is nothing in them that is morally good, that they are unable of themselves to do anything to merit God's favour, that there is no hope for them whatever except by the substitutionary sacrifice offered by the Lord Jesus Christ and the righteousness which He wrought out in His perfect Holy Life. Like the Jews of old, seeking to establish their own righteousness, they are not willing to subject themselves to the righteousness of God.

It was observed by C. H. Spurgeon that our Lord, when tempted in the wilderness, defeated the Devil by quoting three texts of Scripture, all of which were taken from the Book of Deuteronomy, and that in consequence the Devil has had a grudge against the Book of Deuteronomy ever since, which accounts for the specially virulent attacks of his servants, the higher critics of Germany, on that Book.

In like manner the Resurrection of Christ was His supreme victory over

the Wicked One, and naturally the loyal subjects of the latter spare no pains in trying to throw discredit on that historic fact.

Unbelief in the Resurrection, and all that it implies, springs from a moral, not an intellectual source.

REASON AND FAITH.

Lord Morley, in his "Life of Gladstone," remarks on the number of men who, famous in finance, have also been distinguished in theology. Of these, Gladstone himself was an example; the same mental vision and capacity which enabled him to master more fully than most men the most abstruse and complex of all sciences—the science of finance and economics—also enabled him to see more deeply into, and comprehend more clearly, than many others, the mysteries of Divine Revelation.

What Morley says about financiers suggests a similar remark about the large number of high military officers who have been prominent in Biblical studies, and especially in the exploration of the Holy Land. Generals and Colonels have from the first formed a large proportion of the Committee of the Palestine Exploration Fund. Especially is this the case with officers of the Royal Engineers. And it may be said that, speaking generally, the men who have thus done good service, both to the safety of the nation and to the cause of Bible study, have been, and are, believers in the truth of Divine Revelation.

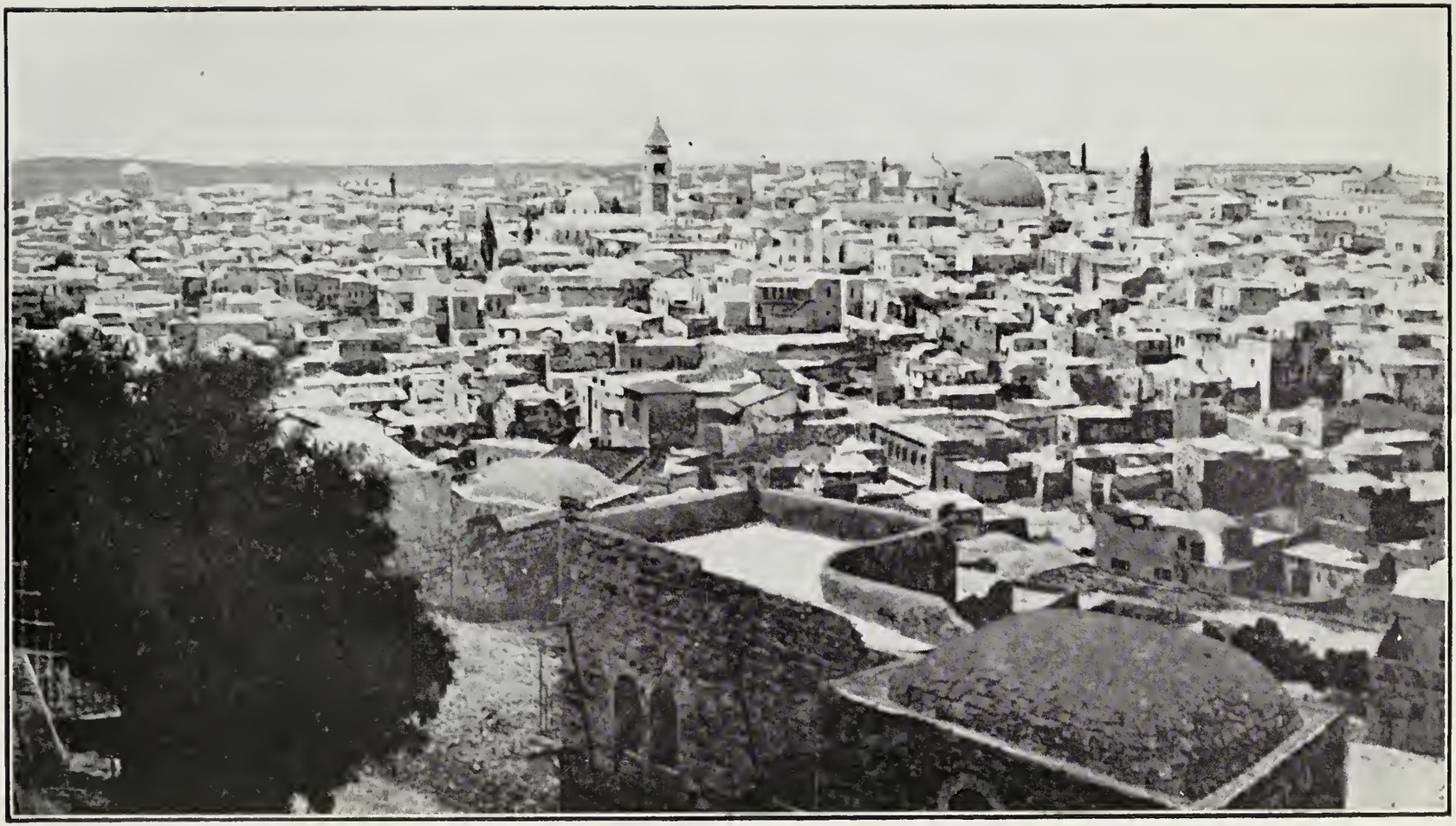
The fact is that the clear and logical thinking which is essential to success in the professions referred to, forces men, unless they are prejudiced by a strong anti-Christian bias, to a belief in the truth of the Bible. The sort of reasoning that makes men unbelievers will, inevitably, result in disaster if applied in money matters, in army manoeuvres, or in the construction of military works.

TOPOGRAPHICAL.

I.

In "Golgotha and the Holy Sepulchre," by the late Major-General Sir C. W. Wilson, K.C.B., etc., there is a full and up-to-date study of the topography of Jerusalem, especially of the parts which concern the Crucifixion and Resurrection, and of the historical and other evidence relating thereto. As an officer of the Royal Engineers, and a profound scholar, Sir C. W. Wilson possessed exceptional qualifications to investigate the subject.

The probabilities seem very strong that Golgotha and the Sepulchre were situated at or near the site of the present Church of the Holy Sepulchre. This conclusion, however, is not universally accepted, and it must be admitted that there is little evidence for it except tradition, and, considering what convulsions befell Jerusalem between the time it was captured and partly demolished by Titus in A.D. 70 and the alleged identification of the Cross and Sepulchre in the reign of Constantine 2½ centuries later, it is



JERUSALEM: View of City from the North.

BETHANY.

(Photo. by W. F. A. Larcombe, Esq.)

thought by many that the tradition is not one to be relied on.

Many other localities have been proposed; but it cannot be said that a strong case has been made for any one of them.

Of late years the vicinity of what is known as Jeremiah's Grotto, to the north of the city, has found favour, especially in America, owing to the support given to it by General Gordon, Sir J. W. Dawson, and Dr. Selah Merrill, United States Consul at Jerusalem. But its distance—it must have been close on half a mile beyond the nearest gate in the then City Wall—appears to be a fatal objection.

In support of the traditional view, there is one point which does not seem to have been sufficiently noticed. It is that all the four Gospels give the name of the place where the Lord was crucified, proving that to the authors of the Gospels the identity of the place was a matter of importance, and one that in their judgment would be of so great interest to Christians of that and succeeding times that they unanimously deemed it necessary to record its name. But, if the identity was of so much interest to them and the Christians of their day, is it likely that to Christians of following generations it would be a matter of so little moment that they would allow the identification to be lost?

It is certain that for the last sixteen centuries Christians have been intensely desirous to fix the spot where their Master was put to death. It also appears, from the fact that the spot is distinctly named in all the Gospels, that at the time they were written the same thing was also regarded as a matter of interest and importance. Is it allowable to suppose that in the interval Christians were so unlike those of the earliest and of later ages that the site was to them a matter of such indifference that they let the knowledge of it slip into oblivion? Yet it is on this supposition alone that it is possible to doubt at least the approximate correctness of the tradition.

Granted that just before the invasion of Judaea by the Romans under Vespasian and Titus, the Christians, in obedience to the Lord's warning, fled from Jerusalem; and that on subsequent occasions they were driven from Jerusalem by wars and persecution; still many of them in each instance returned after the cessation of the trouble, and would then be able to seek out the sacred places, and point them out to younger ones among them, and thus perpetuate their memory.

Granted, also, that it would be difficult in a populous city such as Jerusalem may have sometimes been, and where there were probably much demolition, excavation and rebuilding, to fix after a lapse of years exact localities; and that, therefore, it is quite possible that the traditional site may be out to the extent of 100 yards or so; it is yet surely inconceivable that so great an error could have been made as the choice of a site to the west when the actual locality was far away to the north, or the east, or the south.

I have myself little doubt that the true site was not far from that assigned to it by tradition, perhaps a short distance to the west of it; but, even if some other locality be preferred, my argument as to the movements of the women and of Peter and John on the Resurrection morning will not be affected, as in any case the relation of the Tomb to the home of the Apostles and the homes of the women would be much the same.

We know from Hebrews xiii.: 12, that our Lord "suffered without the gate;" and we also know from John xix: 42, that "the Tomb was nigh at hand." The gate referred to was in what is called "the Second Wall," the course of which is uncertain. On the western side of the city it is supposed by some to have run a few feet inside, and by others just outside, the site of what is now the Church of the Sepulchre.

Outside the Wall there were villas, also gardens, in which were tombs hewn out of the limestone rock. Among these, doubtless, were the Garden and Tomb belonging to Joseph of Arimathaea.

From the high ground, whether to the west or the north of the city, there is a slope downward toward the Temple Area; the Tyropoean Valley running through the city from north-west to south-east, and forming a deep hollow to the west of the plateau on which stood the Tower of Antonia and the Temple. In the time of Christ the Tyropoean Valley was much deeper than it is now, it having, in the course of the ages, become largely filled up with rubbish. At that time it was spanned by one or more bridges.

Sir C. W. Wilson says: "The principal streets of the city, running north and south, were connected by cross-streets, forming blocks, which were intersected by narrow, winding lanes."

II.

Now, the first question we have to consider is this: Where was the lodging of the Apostles on the night preceding the Resurrection, and to which the various women ran, or walked, on Easter Sunday morning with the news of the empty grave?

This is not an easy question to answer; yet there are hints from which it is possible to form a conjecture.

The Apostles do not seem to have had any regular home in Jerusalem previously to the night of the Lord's Supper. There may have been places where some of them sometimes stayed when they were in the Holy City; but, whether or no, they had not among them any suitable room in which to keep the Passover.

It appears from Luke xxi: 37-38, and Mark xi.: 12 that on the first few nights of Passion Week the Master lodged at Bethany, on the eastern slope of the Mount of Olives, returning to the Temple in the early mornings of Monday and Tuesday; and from the incident of the Barren Figtree we learn that the Apostles accompanied Him. But they could not have been

so far as Bethany from the locality of the Sepulchre on the Resurrection morning.

During the Thursday evening of the Supper the Lord gave the Apostles several warnings of the approaching crisis, but they seem so little to have understood such intimations that it is not unlikely that, when they left the Supper Room that night, and crossed the Kidron to the Mount of Olives, they supposed they were on the way to Bethany to pass the night there, as usual.

On the previous Tuesday evening, when Christ for the last time left the Temple, He with His disciples went from there to the Mount of Olives. There He sat with them for a while, and delivered the Discourse in which He foretold the destruction of Jerusalem and other future events. No doubt after that they went on to Bethany, and stayed the night at their usual home; or homes, for it is not likely that they all lodged in the same house.

How they occupied the Wednesday is not stated. The most likely supposition is that they remained at Bethany, the Lord spending the day in retirement and communion with His Father in preparation for the great ordeal, and the Apostles in writing up their Narratives. No doubt they stayed that night also at Bethany.

On the Thursday morning, apparently while still at Bethany, the disciples asked the Master where it was His wish that they should prepare the Passover; and as a result of the directions He gave, Peter and John made ready in a large upper room, which they found provided for them, furnished and prepared. The house containing this room must itself have been large to have a large "guest chamber" in the upper story. Its proprietor, no doubt, was a loving believer in Christ, as is evident from the readiness with which he at once directed the disciples to the room; though whether he had furnished and prepared it in the hope that the Lord would honour him by choosing it for the Passover that evening is not stated, and can only be guessed.

Now, may it not be that our Lord, in choosing this house for the Supper, had also in view, in His infinite love and compassion, the providing for the Eleven a resting place more convenient in the approaching circumstances than the homes some two miles distant at Bethany; and is it not probable that they abode at the place so provided on those sad Friday and Saturday nights?

Following a sleepless night, and lacerated with grief, they must have been on the Friday afternoon tired out and exhausted, and the owner of the house in question may have sought and found them near the place of Crucifixion, and invited them to stay with him that night, and as long as it suited them thereafter. If they did so, John included, Mary the Mother of Christ must have stayed there also. No doubt the house contained women's apartments, where she could be accommodated. As is natural, her name is not mentioned among those of the women who early on the Sunday

morning went to the Sepulchre. But she is named (Acts i. 14) among those who, after the Ascension "with one accord continued stedfastly in prayer."

Where, then, was this house situated?

The traditional site of the Cenaculum (the Supper Room), as shown to visitors, is in the south-western quarter of the City; but the tradition is not an ancient one, and has not much to support it; and its distance from Olivet —considerably more than a mile—is against its probability.

Is it not likely to have been in the more central part of the City, not far from the Temple area, or in a street leading from the Gate, outside which was the scene of the Crucifixion, toward the Tyropoean Valley and the Kidron?

What adds to the probability of this locality is the likelihood that the upper room in question was also the "upper chamber" mentioned in Acts i., where the Apostles abode at the time of and after the Ascension.

This situation, not far from the Tomb, would be in all respects most suitable, requiring no long walking on the Sabbath, and from which they would be able readily to repair to what they supposed to be the Master's last resting place, when on the Sunday morning they would be able to visit it.

This locality seems also to find some support from the movements of the women on the Resurrection morning. It is said, both of Mary Magdalene and of the women spoken of by Matthew, that they "ran" from the Tomb to the home of the Apostles. This implies that it was at no great distance. It also favours the idea that it was down-hill, and therefore lying in an easterly direction from the Tomb if this was to the west of the City, or southerly if it was to the north.

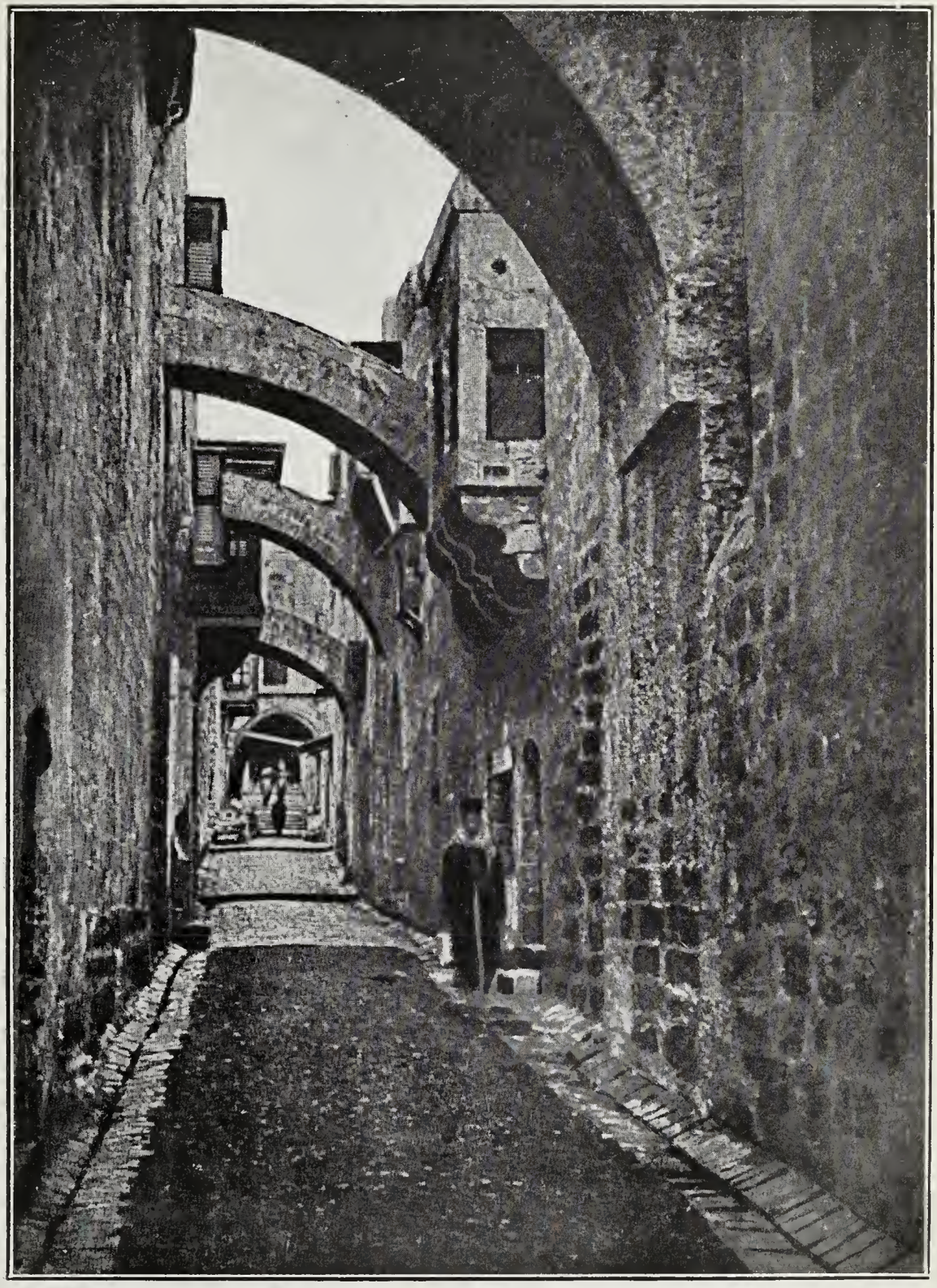
Further, the street along which they ran must have been one of the wider ones, and therefore a main street, as the traffic even at that early hour would have made it difficult for them to run along a narrow, winding lane.

Also, the locality of the house must have been known to the women, and could be found easily.

Putting all things together, it is probable that the Apostles on that Easter Sunday morning were to be found, and that it was known to the women that they were to be found, at a house to the west of, and not far from, the Temple Plateau, in a main street running from west to east, and which continued across the Tyropœan Valley, past the Temple or the Tower of Antonia, and on to the Kidron Valley and the Mount of Olives.

If, after this, the Apostles continued to make this house their home whenever they were in Jerusalem, its convenience immediately after the Ascension is obvious, seeing that they were then "continually in the Temple, blessing God."

And, if the "place" where the disciples were all assembled on the morning of Pentecost was, as seems likely, the court-yard of the same house, it is



JERUSALEM: Via Dolorosa.

easy to understand how it was that the "sound as of the rushing of a mighty wind" which filled the house was heard by the multitude of strangers who were at that time dwelling at Jerusalem, and who were doubtless at the moment gathering at the Temple for the Pentecost services.

That the house where the Apostles stayed on the Resurrection morning had a court-yard, and therefore was similar to that at which the Pentecostal meeting was held, is favoured by the wording of John xx. 3, "Peter therefore went forth, and the other disciple."

Let me here quote from Lord Beaconsfield's "Tancred," Book 3, chapter 2:—

"Near the gate of Zion there is a small still hilly street, the houses of which, as is general in the East, present to the passenger, with the exception of an occasional portal, only blank walls, built, as they are at Jerusalem, of stone, and very lofty. These walls commonly enclose a court, and, though their exterior offers always a sombre and often squalid appearance, it by no means follows that within you may not be welcomed with cheerfulness, and even luxury."

Herein is a true description of the larger houses of Eastern cities in ancient times.

Although their exteriors may seem unattractive, the convenience of their design will be apparent when it is remembered that there then was no such thing as window-glass.

It was in all probability in such a house that the Last Supper was celebrated; that the Apostles resided for a time after the Crucifixion; and that the disciples were gathered on the day of Pentecost. The Supper was held in the "large upper room," which such houses often contained; the Apostles lived in the same room, or the dwelling apartments; and the Pentecostal assembly were met in the large court-yard level with the street.

III.

It seems likely that the women's residences were in a different locality; probably in a more elevated and better class residential part; away from the trading quarter, such as was the neighbourhood where the Apostles were lodging, if the foregoing conjecture is not quite incorrect.

For these women who ministered to Christ and the Apostles "of their substance" (Luke viii.: 3) were evidently well-to-do ladies. Among them was Joanna, wife of Chuza, Herod's steward (that is, Herod Antipas, Tetrarch of Gallilee).

The most conspicuous figure among them is Mary Magdalene. There is no warrant whatever for the notion that Mary had at any time been a woman of bad character, and it is unlikely that such was the case. She had been mentally afflicted, and had been delivered by Christ from the possession of

seven evil spirits. Her name, Mary of Magdala, seems to imply that she was a woman of wealth, owning perhaps a landed estate in that town.

It is not unlikely that the women referred to resided when in Jerusalem in some of the villas outside the Wall; either near to Herod's Palace, which was just inside the Jaffa Gate, on the western side of the City, and close to where the hotels are situated at which tourists were accustomed to stay before the War; or on the high ground to the north, near to the site of the Damascus Gate, in the Third Wall, which was built by Agrippa a few years thereafter.

It can hardly be said that any other part of or about the City has as good a claim as either of the two just mentioned for consideration as that in which the women probably resided, and, if either surmise is correct, they would not be far from their homes on that Friday afternoon when they stood "beholding from afar" as the Saviour was hanging on the Cross.

IV.

The outcome of the foregoing discussion is this: That the Tomb, the home of the Apostles, and the several homes of the women, would not be distant, at the most, more than about a quarter of a mile from one another; and that, while a main street would probably lead direct from any one of the homes to the Tomb, the shortest line of communication between either of the homes of the women and the home of the Apostles would be by one of the intersecting lanes spoken of by Sir C. W. Wilson, as quoted on an earlier page.

Compared with modern cities, the streets of Jerusalem, even the principal ones, were narrow. Orientals are early risers, and at break of day streets become thronged with workmen and tradesmen. Following two strict holy days, the Passover and the Sabbath, the morning of that Resurrection Sunday would be more active than usual, and the multitude of strangers who had come to the Feast would help to make the streets more crowded still. It would, therefore, hardly be possible for any large party to keep together.

Reading the various records, it seems probable that there were not less than from ten to fifteen women who visited the Sepulchre that morning; and even if they all started off together they would soon be broken up into groups of twos or threes. But it is not likely that they did all start off together, for it is unlikely that they all resided together. Their several homes may not have been far apart, but it is probable that they had agreed to meet at the Sepulchre in the early morning and that accordingly they arrived there, not all together, but at intervals, in parties of one, two or three.

It seems likely that Mary Magdalene had apartments to herself, and had arranged to call in the morning for Mary (the mother of James and Joses) and Salome, who appear to have been her particular friends.

The experiences, therefore, of the women, as told in each of the several Gospels, should not be taken to be the experiences of all of them, but only of each individual, or two or three individuals, who told her or their experiences to the respective writers of the records.

HISTORICAL RECORDS.

I.

The facts concerning the Resurrection of Jesus Christ, and the events that followed, up to and inclusive of His final departure from Earth, are recorded in the undermentioned portions of the New Testament:—

CONTEMPORANEOUS.

Matthew xxvii. 62—xxviii. 20.
Mark xvi.: 1-8.
Luke xxiii. 56b— xxiv. 52 (omitting xxiv. 12).
John xx.1—xxi.22.

LATER.

Acts i. 2-12.
1 Corinthians, xv.: 4-7.

STILL LATER AND DOUBTFUL.

Mark xvi.. 9-19.

It is the opinion of the great majority of scholars that Mark, as originally written, terminated at verse 8 of the last chapter. This is a matter that will be discussed later; all that need be said here is that no one will deny that the last twelve verses of Mark were not written until many years after the Death and Resurrection of Jesus Christ, and cannot therefore be classed as a contemporaneous record; whether I am right or wrong in so classing, as above, the other portions of the Gospel Resurrection records. The arguments following for the contemporaneous origin of the rest of the Gospel records do not apply to this portion of Mark, and, for this reason, I class it, as above, under the head, "Still Later and Doubtful."

Luke xxiv.: 12, is regarded by Westcott and Hort as an interpolation, and is also regarded as doubtful by Tischendorf, and other textual critics. It is omitted by what are called "the Western Manuscripts," being one of those texts concerning which Westcott and Hort say, "There are a few places in the Gospels. . . . in which we believe that the Western text represents faithfully the autographs in its omission of matter contained in all non-Western documents. In these last exceptional cases, when they are considered together, internal evidence is peculiarly strong; and, moreover, in the absence of special grounds to the contrary, erroneous insertion of matter is always antecedently more probable than its erroneous omission, owing to the

constant tendency of scribes towards completeness of text, and their equally constant unwillingness to let go anything which they have received."

I believe that in this instance the Western manuscripts are correct; that verse 12 was not in the Gospel as written by Luke, but was inserted by a copyist, who wrongly derived it from John xx. 3-10.

II.

The Gospel Resurrection records differ in character from the rest of the Gospels in that they relate the doings of disciples and others rather than the proceedings of the Master Himself.

It is a remarkable thing about the Gospel narratives of the Ministry that they tell so little about the writers thereof, or the other Apostles and disciples. There is scarcely a word about the sayings or doings of anyone else than the Master, except so far as is necessary in order to explain something said or done by the Master.

How much there is we would like to know about those holy men and women who spent their time for nearly two years in our Lord's company!

It may be possible to form some idea of what sort of persons they were. No doubt they were not unlike most Christian believers of the present day; clear-sighted, shrewd and not easily to be imposed on; truthful, fair, upright, kind and forbearing; full of good humour and not without mirth and fun; yet by no means faultless. All this we may imagine; but we would like to have a picture of them drawn by themselves.

Still more could we wish to know something of their experiences as they met and talked every day with all sorts of people; some friendly, some unfriendly, to their Master. There must have been many a striking incident in which we should feel deep interest could we but know it.

But, no; all this is denied us. The Apostles had been chosen and called for a special duty; and that was to record and tell the Story of what they should see and hear of the doings and sayings of the Lord of Glory during the short period it was their wonderful honour to have Him with them; and to this duty they carefully confined themselves. And so we have a brilliant moving picture of the Perfect One Himself, and only dim and shadowy outlines of all others.

But in the records of the Resurrection Morning it is different. With the exception of some verses in Matthew, these are all about disciples and their experiences; what they did; what they said; what they saw; what they thought. And the exception relates to the doings and experiences of certain heathen soldiers.

III.

This departure from the practice consistently followed in the Narratives of the Ministry is not only interesting; it is instructive. It proves an utter absence of imagination. If there had been imagining on the part of any of

the authors of the Resurrection records, it is certain they would have imagined something that the Lord did Himself. Yet it is not once asserted in either of these statements that the Lord arose; that He left the Tomb.

How strange it seems that it should be soldiers set by enemies who saw the most! They saw an angel descend from Heaven; they saw him roll away the stone and sit on it; but it is not said that they saw any movement of Him by Whom the Tomb was occupied. Why is it not said that they saw Him leave the Tomb? Simply because they did not see Him. But the fact that it is not said that they saw Him proves that they really did see what they are said to have seen. Matthew's records, like all the records, were written to prove the fact of the Resurrection; if the writer did not confine himself strictly to the truth; if he allowed himself any latitude whatever; it is inexplicable that he should have refrained from saying the very thing that was needed to make his case complete.

It is a theory of some who profess to disbelieve the fact of the Resurrection that the records in the Gospels consist of legends that grew up in the Church during the space of time which is supposed to have elapsed before the Gospels were composed. If so, is it not strange that the legends are so meagre; that they tell so little when they could with equal ease tell so much?

The fact is the Gospels tell all about the Resurrection it was possible to tell. It was not granted to any human eye to see the Lord leave the Tomb, or to observe where He went, or what He did, until He made His first Appearance, nor in the intervals between it and His subsequent Appearances; concerning such things, therefore, the records are silent. But such evidence as was obtainable is given; evidence amply sufficient to prove the fact that Christ arose; but, being circumstantial evidence, the personality of the witnesses is presented as it is not presented elsewhere.

IV.

There is another and more important respect in which the Gospel Resurrection records differ from many parts of the rest of the Gospels. Wherever any event of our Lord's Ministry or saying of His is recorded in more than one Gospel, there are certain similarities which show that the records were affected by some common influence. Though there are differences, sometimes very considerable, both in the detail and wording of the facts stated; the similarities also are conspicuous; identical words or phrases, or similar phrases, being almost always observable.

As I have shown in "The Two Witnesses," it is impossible that these similarities could have been caused by any one of the Gospels having been copied from any one of the others. Neither could any parts of them have been copied from one common original. Each of the Gospels is an original work written by a separate individual.

It is specially in the Gospels of Matthew, Mark and Luke that these peculiarities of similarity and diversity are found, and it is these that constitute what is called "the Synoptic Problem," about which there has been such an enormous controversy.

Now, for many years I have maintained that the solution of the Synoptic Problem is to be found in the simple fact that the first three Gospels were written by their three authors in the company of one another ,and of others of the Apostles, who assisted in the composition of the Stories.

Matthew, Mark and Luke are, in fact, three separate contemporaneous reports of the united testimony of the Apostles to the events and sayings recorded. From time to time, as the Lord's Ministry proceeded, the Apostles in company dictated; while one, two or three of their number took down the gist of what they said, with more or less variation in the wording; and it is the documents so written that constitute the major parts of the first three Books of the New Testament.

In my Books, "Gospel Problems and Their Solution" and "The Two Witnesses," I have described the method fully, and demonstrated the truth of the theory, and to those Books I refer the reader. I affirm that herein is a complete and satisfactory solution of the Synoptic Problem, and the only solution possible.

V.

But the Gospel records of the Resurrection are in this respect also entirely different. They are not synoptic. They contain no duplication or repetition. In only one instance is the same fact stated in more than one Gospel; and that is an Appearance which was not made until the evening of the first Sunday; and it is related in Luke and John in terms so dissimilar as to show complete absence of affinity between the two statements. Nowhere are there any such verbal similarities—signs of collaboration or common influence—as are found continually in many of the previous parts of the first three Gospels. One has only to read and compare the Resurrection records side by side to see that they were separately and independently written.

From an evidential standpoint this is a feature of the utmost importance. It entirely cuts away the ground from any suspicion of collusion on the part of the Apostles, or of the writers of the Resurrection records. To this may be credited the fact that among the many ingenious schemes that have been devised to explain away the Resurrection, and to account for the early Church's unanimous belief in it, no serious attempt has been made in modern times to make out that there was in this respect a conspiracy on the part of the first Christian disciples wilfully to impose a falsehood on mankind.

It is true that, at the time, the chief priests and Pharisees invented and spread abroad the fiction that the Resurrection of Christ was a fraudu-

lent conspiracy of the Disciples; and it may be remarked in passing that this being the only possible solution of the problem on unbelieving lines then, and that no such solution is possible now, proves that no solution at all is possible that denies that the Resurrection really did happen in the way asserted in the New Testament.

VI.

In my former Books I have expressed the opinion that this almost unprecedented independence displayed by the several Gospel writers in their records of the Resurrection was intentional. I believed that they reasoned in some such way as this:

"This thing that has come to pass is so astounding, so incredible, that no one will readily believe it. We must be careful, therefore, to avoid anything that may suggest suspicion that our Story is an invention of our own, a pious fraud cleverly concocted by us in solemn conclave. Therefore, we must not now, as hitherto, compose our narrative in company. Each writer must separately collect his own facts and tell his own Story."

But at the time I wrote to this effect I had not made that severe critical scrutiny of the Resurrection records to which I have lately subjected them; and I am now inclined to think that in the opinion thus expressed I was mistaken. I have little doubt that it was the intention of the Apostles unitedly to compose a complete and consecutive Narrative of all the happenings, so far as they could be ascertained, on the historic morning when Jesus left the Tomb.

VII.

Especially in contrast with the Passion Stories in the last preceding chapters, the difference in character of the Resurrection records is most remarkable. In the Narratives of the Ministry the Synoptic Problem is confined chiefly to Matthew, Mark and Luke, and it is for this reason that they are often designated The Synoptic Gospels. But in the Passion Stories the Synoptic Problem appears in all the four, there being marks of a common influence in John as well as in the others. As illustrated by me in "Gospel Problems," there are statements of the same facts and identical or similar words and phrases in all of them. This proves that all the writers, John included, were to some extent assisted by one another, and by others of the Apostles.

To see how striking the contrast is, let us glance for a moment at the paragraphs which narrate the interment of the Body of Christ in the Tomb. These paragraphs terminate the synoptic portions of the Gospels, and they immediately precede the records of the Resurrection. They are as under:—

Matthew xxvii, 57-61

(57) And when even was come, there came a rich man from Arimathaea, named Joseph, who also himself was Jesus' disciple: (58) this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. (59) And Joseph took the body, and wrapped it in a clean linen cloth, (60) and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. (61) And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

Mark xv. 42-47

(42) And when even was now come, because it was the Preparation, that is, the day before the Sabbath, (43) there came Joseph of Arimathaea, a councillor, of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus. (44) And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. (45) And when he learned it of the centurion, he granted the corpse to Joseph. (46) And he bought a linen cloth, and taking him down, wound him in the linen cloth and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. (47) And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

Luke xxiii, 50-56

(50) And behold, a man named Joseph, who was a councillor, a good man and a righteous. (51) (he had not consented to their counsel and deed), a man of Arimathaea, a city of the Jews, who was looking for the kingdom of God: (52) this man went to Pilate ,and asked for the body of Jesus. (53) And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. (54) And it was the day of the Preparation, and the Sabbath drew on. (55.) And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. (56) And they returned, and prepared spices and ointments.

(57) And on the Sabbath they rested according to the commandment.

John xix, 38-42

(38) And after these things Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body. (39) And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. (40) So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. (41) Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. (42) There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus

Each of these portions has some words and phrases which are not in either of the others; but there are also many words and statements of fact which are found in two, three or all of them.

Matthew and Mark begin by saying that evening was come.

All four mention by name Joseph of Arimathaea.

Matthew and John say that Joseph was a disciple of Jesus.

Mark and Luke say that he was a councillor.

Mark and Luke say he was looking for the Kingdom of God.

Matthew, Mark and Luke say, though not in exactly the same words, that he went to Pilate.

Matthew, Mark and Luke say in identical words that he asked for the Body of Jesus, and John says the same thing, but in slightly different language.

Matthew, Mark and John, in different terms, state that Pilate granted the request. Luke does not mention this.

Mark, Luke and John, not Matthew, use the term "Preparation," a Jewish name for Friday, the day before the Sabbath.

Matthew, Mark and Luke say that Joseph wrapped the Body in a linen cloth, and John says that Joseph and Nicodemus bound It in linen cloths.

Matthew, Mark and Luke say that Joseph, and John says that Joseph and Nicodemus, laid the Body in the Tomb.

Matthew and John say that the Tomb was a new one.

Matthew says that the Tomb was hewn out in the rock, Mark that it had been hewn out of a rock, and Luke that it was hewn in stone.

Luke and John say that the Tomb was one in which man had never yet lain, or been laid.

Matthew and Mark say that Joseph rolled a stone against the door of the Tomb.

Matthew says: "Mary Magdalene was there, and the other Mary, sitting over against the Sepulchre."

Mark: "Mary Magdalene and Mary the (mother) of Joses beheld where He was laid."

Luke: "The women, which had come with Him out of Galilee, followed after, and beheld the Tomb, and how His body was laid."

Surely, it should require no argument to convince anyone that identities and similarities, both in statements of fact and diction, such as the foregoing, could only be produced by collaboration. It should be evident beyond refute, to every intelligent person, that a number of the Apostles, most probably the whole Eleven, assisted in the composition of the four narratives.

But in the Resurrection records there are no signs whatever of collaboration; each of them manifestly was separately written and in complete independence of each of the others.

Seeing that the Resurrection records follow immediately the Interment narratives, the contrast is remarkable, and especially so if, as I maintain, only a very few days intervened between the writing of the two sets of documents.

The explanation of the contrast is that the Resurrection records are not narratives; but materials collected for the purpose of composing a narrative; an official narrative for which, if it had been composed, all the

Apostles would have been responsible; like all the narratives in the Gospels, or, at least, in the first three of them, from the ministry of John the Baptist to the Burial of Christ's Body in the Tomb.

VIII.

Whether my view of the early origin of the Gospels be accepted or not, there is in this peculiarity of the Resurrection records a very real problem to be faced, and one that cannot be escaped by anyone dealing with the subject, whether he believes, or does not believe, in the fact of the Resurrection. It is easy enough for unbelievers to invent theories to explain away the Resurrection, or any other historic fact recorded in the Bible; but they must surely be weakminded people who accept any such theories without demanding that some attempt be made to solve problems that any intelligent person can see.

I claim for the theory of the Contemporaneous Origin of the Gospels that it solves every problem, answers every question and removes every difficulty.

IX.

I have said that I believe it to have been the intention of the Apostles to compose a complete and consecutive narrative of the things that happened, so far as they could be ascertained, on the Resurrection morning. If this intention had been carried out, there would no doubt have been four Narratives, each bearing certain resemblances one to another, and also with considerable diversity. They would thus have been in a greater or less degree similar in character to the other synoptic portions of the Gospels.

When, however, the Apostles met on the second Sunday morning—as I think probable—for the purpose of unitedly composing a narrative, or narratives, of facts concerning the Resurrection, they found that they were not in a position to do so.

Hitherto the things they had recorded had always been matters within their own knowledge; works which they had themselves seen the Lord do; words which they had themselves heard Him utter; Addresses and Discourses which they had themselves reported as He delivered them. They had never needed any outside help in narrating the history of the Ministry.

But, as regards the Resurrection, they had seen and heard comparatively little. They were not among the earliest visitors to the Tomb; they had not seen angels; they had not seen the Lord Himself until hours after He had made His Appearances to Mary Magdalene and other women.

Before, therefore, they could begin to write a narrative it was necessary to collect materials. They must obtain the testimony of the women, so much more highly favoured than themselves, who early on that day of gladness had brought to the Apostles the tidings of the empty Tomb.

And so they deputed the four who were expert writers, and who during the course of the Ministry had been accustomed to record the Lord's doings, and to report His sayings, to interview the witnesses, and take down from their lips the evidence they were able to supply. The evidence thus to be collected would constitute the materials for the narrative the Apostles meant to compose.

The four writers accordingly waited on the women, each with an ink-horn at his girdle, a quill and sheets of papyrus. They had no need of a table. In the "Quarterly Review" for July, 1916, page 24, the late Earl Cromer says that even now "an Eastern, when he writes, prefers to hold the paper in one hand, and to write with the other."

Requesting the women and the other witnesses to tell them their experiences on that wonderful Easter morning, they wrote down, then and there, in their own words, the substance of their statements. It is these statements, just as they were given and taken down at the time, that form the greater part of the records preserved to us in Matthew, Mark, Luke and John.

The testimony of the witnesses was altered from the first person to the third; and all non-essential matter was omitted; otherwise one change only was made in the written reports: the witnesses doubtless related their experiences in the Aramaic language, whereas they have been handed down to us in Greek. In the case of the first three of the Gospels, the translation from Aramaic to Greek was made when the manuscripts were redacted into their present shape; whereas it is more probable that John translated his report as he wrote it in the first instance.

Otherwise we have in the four Gospels an exact reproduction of the testimony in the words in which it was delivered at the time.

The Apostles never carried out their intention to compose a Resurrection narrative. No doubt obstacles arose which caused procrastination and postponement. We can even form an idea of the nature of some of the obstacles. First of all, they had to start immediately for Galilee, spending some days on the journey. After their arrival there their time would be occupied with meetings with the Master; then there was the return journey to Jerusalem, followed by the Ascension; after which the cares and duties devolving on them as leaders of the infant Church would for a long time leave them little leisure and less opportunity of meeting together for the purpose. At length, as time proceeded, it would be felt that it was becoming too late to attempt a task which, so long after, would look suspicious; and that it was best not to tamper in any way with documents so precious as notes taken immediately after the Great Event, the truth of which it was so essential to maintain. And so the documents were allowed to remain, without any addition or alteration whatever, in their original, unrevised state, with the rest of the papers which now compose the four Gospels.

It thus appears that, so to speak, the parts were prepared but were never assembled. If the Apostles had themselves assembled the parts they would have supplied the necessary joints and rivets and keys to fit them together. But, as they did not do so, it remains for the student to find for himself without such assistance the relation of one part to another, and to supply connecting links which he would not be free to add if he were dealing with finished work of the various authors.

In other words, each record of evidence remains in the unfinished condition in which it was when first written. Details, which it was intended by the writers to supply from memory when the united narrative came to be composed, never were supplied, and it is for the student now to discover them.

Neither did the Redactors, when they came to do their part of the work many years later, attempt to point out either connection or want of connection between paragraphs. Handling, with a keen sense of their sacredness, a number of small sheets of papyrus, with no indication as to connection except the matter inscribed on them, they did not dare try to clear away difficulties, but left all as they found it to the reader's intelligence.

And this remark about the Redactors applies, not only to the records of the Resurrection morning, but also to the later documents in which the writers tell from their own knowledge events which happened during the remainder of the forty days of the Lord's sojourn among them, until the day he was taken up to Heaven. These papers were written at the earliest possible moment after the events they relate, and, being but little less ancient than the former ones, were regarded by the Redactors with equal reverence.

The sum total of those of the records in the four Gospels which concern the Resurrection morning may be compared to the report in a modern newspaper of a trial-at-law. In both cases each witness's evidence is given separately and independently. Nor is any witness's evidence given twice over or reported more than once. So in the Gospel records there is no duplication or repetition, and every part must be included in any attempt to construct a consecutive story.

As regards those parts which relate the events of the Resurrection morning, it is essential to remember that, though the four writers wrote separately, they wrote on a common plan and for a common purpose, agreed upon by all, namely, to collect in various directions, and to secure indelible records of, evidences of the Great Fact that Jesus Christ was risen from the dead.

Only so far as these principles are kept in mind is it possible to gain a true perspective of the events connected with the Lord's Resurrection, and following the same, until the termination of His sojourn in the world.

But most essential of all is it to remember that the whole of the records

included above under the head, "Contemporaneous," with the exception of the last four verses of Luke, were written before the Ascension, and that even the exception mentioned was written not long after.

I claim, in "The Two Witnesses," to have proved this early origin beyond all possibility of doubt.

APPLICATION OF THE PRINCIPLES.

Let us now see how these principles work out when applied to the Gospel Resurrection records in detail.

MATTHEW xxvii. 62—xxviii. 20.

Matthew's set of records divides itself naturally into six sections, as under:—

Section 1, xxvii., 62-66; Testimony of one of Pilate's officers and of soldiers:

(62) Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying (63) Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. (64) Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. (65) Pilate said unto them, Ye have a guard: go your way, make it as sure as ye can. (66) So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

Section 2, xxviii., 1: Testimony of Mary Magdalene and Mary the mother of James and Joses:

Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Section 3, xxviii., 2-4: Testimony of the military guard:

(2) And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. (3) His appearance was as lightning, and his raiment white as snow: (4) and for fear of him the watchers did quake, and became as dead men.

Section 4, xxviii. 5-11a: Testimony of certain women.

(5) And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which hath been crucified. (6) He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. (7) And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him; lo, I have told you. (8) And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. (9) And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. (10) Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

(11) Now while they were going, behold,

Section 5, xxviii., 11b-15: Further testimony of the military guard; late editorial addition:

some of the guard came into the city, and told unto the chief priests all the things that were come to pass. (12) And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers. (13) saying, Say ye, His disciples came by night, and stole him away while we slept. (14) And if this come to the governor's ears, we will persuade him, and rid you of care. (15) So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, (and continueth) until this day.

Section 6, xxviii., 16-20: The Lord's Last Commission:

(16) But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. (17) And when they saw him, they worshipped him: but some doubted. (18) And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. (19) Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: (20) teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

No one of these sections is directly connected with the portion next preceding or following it.

The last verse of Section 1, namely, xxvii., 66, was originally connected with Section 3, but was divided from it to make room for Section 2, so that the latter might be properly placed in order of time.

Each section consists of the testimony of a witness, or witnesses, taken down by Matthew at the moment, or immediately after, it was given.

As Section 2 throws a gleam of light on Sections 1 and 3, it is convenient to consider it first.

Section 2, xxviii., 1: Testimony of Mary Magdalene and Mary the mother of James and Joses:

When did this visit of the two Marys to the Tomb take place? Was it on the Saturday evening or the Sunday morning? Our English Versions are puzzling. The Authorized Version reads: "In the end of the Sabbath," and the Revised Version: "Now late on the Sabbath Day;" and both continue: "as it began to dawn toward the first day of the week." But in the time when this was written a day ended at sunset. How, then, could it, in the end of, or late on, one day, begin to dawn toward the next?

The usual impression people draw from the text is that the two Marys visited the Sepulchre before sunrise on the Sunday morning. But opinions differ, and careful examination will show that the one most commonly held is not the correct one.

The true sense of the text turns on the meaning of the Greek word translated, "began to dawn." Literally, the word means "to grow light;" therefore it seems at first sight correct to translate it "began to dawn." But

words are not always used in their literal, that is, in their derivative or original meaning, and it becomes necessary to find out the sense in which a word is commonly and popularly employed in order to ascertain what is meant by it in any one instance.

In our language, we do not, as a rule, study the derivation or literal meaning of words as we speak or write them. We use them as they are used around us by ordinary people every day. There are hundreds of words which we thus use in senses which are not strictly accurate. Here are two examples, "native" and "decimate," words which we meet continually in quite different senses from their proper meanings. To fastidious persons their misuse is irritating; to foreigners with only an imperfect knowledge of our language it must often be perplexing; but it has to be reckoned with by all readers. It was the same with many words in ancient Greek.

Now, nothing in late years has been more certainly established than that the New Testament is not written in "classical" Greek, but in the popular colloquial language of the day.

To find out, then, what is meant by the word in the text under consideration it is necessary to look and see how it is employed elsewhere.

Now, in Luke xxiii: 54, there is a very similar sentence, and as in that place it would be impossible to translate the word in question, "began to dawn," it is rendered differently. The verse refers to the burial of our Lord's Body on the Friday afternoon, and appears in the Authorized Version thus. "And that day was the preparation, and the sabbath drew on," and in the Revised Version, "And it was the day of the Preparation, and the sabbath drew on." In the margin of the Revised Version the literal meaning of the word is given: "Gr., began to dawn;" but it is never doubted that the rendering in the text is right.

In like manner the rendering of Matthew xxviii: 1, should be: "Now, late on the sabbath day, as the first day of the week drew on, came Mary Magdalene and the other Mary to see the Sepulchre."

It should be remembered that Matthew and Luke are composed of notes which were written in Aramaic; and the respective Redactors when translating them into Greek probably made use of the same standard dictionary. In Dunbar and Barker's Greek Lexicon it is said, with reference to this word, that in Syriac (that is, Aramaic) the corresponding word "is also applied to the evening preceding the day."

That it was on the Saturday evening that the two Marys made this visit to the Sepulchre is confirmed by Mark xvi.: 1, "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Him."

Putting the two statements together, it appears that Mary Magdalene and the other Mary, who, as has been shown already, probably resided outside the City wall, late on the Sabbath afternoon, on their way to buy

spices, went first to see the Sepulchre; after which they were joined by Salome, and the three proceeded through the gate to the shops, arriving just as they opened immediately after sunset.

Thus understood, the reason of the location of this Section 2 between Section 1 and Section 3 becomes apparent; understood otherwise it would be out of its proper place in order of time. The visit took place after the Sabbath morning when the military guard was set; and before the earthquake and angelic appearance to the soldiers long before daylight on the Sunday morning.

But what is the purport of this brief, bald statement? Among all the movements of the disciples, men and women, in the interval between the Burial and the Resurrection, why should this be singled out for everlasting remembrance, the mere visit of two women to the Sepulchre without any further information respecting it?

Now, if this had formed part of a Resurrection narrative written by Matthew many years after, there can be little doubt that he would have amplified the record, so as to make his reason clear for mentioning this visit in his story.

But, according to the view I maintain, this was written within a very few days after the Resurrection, and, although it was probably Matthew himself who redacted his own manuscripts, he refrained at the time he did so from adding anything in the way of elucidation. For one thing, it is not likely that, after a lapse of probably 20 years or more, he would sufficiently trust his memory to attempt to insert details of matters which occurred so long previously.

This does not, however, answer the question why the verse as it stands was written at all. No matter when it was written, glanced at superficially, it seems almost devoid of interest. Is there anything of importance to be found in it beneath the surface? Let us see.

In the narrative of the raising of Lazarus we read that when Mary of Bethany heard from her sister that the Master was near, and hurriedly left her home to go and meet Him, the Jews supposed that she had gone to the tomb of her brother to weep.

This was a Jewish custom during the first three days of mourning; and, accordingly, Mary Magdalene and Mary the mother of James and Joses, when about on the Saturday evening to go to the Jerusalem shops to buy spices, left their homes a little early, purposing on the way to call at Joseph of Arimathaea's garden, and, lingering there a few moments, shed some tears at the resting place of Him they loved so dearly.

But, on reaching the place, they would be startled to see soldiers in front of the Tomb, and, seeing them, would not be likely to remain there. And it may well be imagined that Matthew also would be astonished when

in his interview a few days later with Mary Magdalene and the other Mary, he learned from them that they had seen soldiers there.

This, then, is the important fact which is not told, but which, it may easily be guessed, lies hidden in the verse before us. It was a clue of untold value; for it put Matthew on the track that led to the gold-mine of information contained in Sections 1, 3, and 5 of his above-quoted records.

That Matthew did not, after writing the statement that the two Marys came that evening to see the Sepulchre, go on to record the fact that they saw soldiers there is due to his impatience to follow up the clue without delay. It was not imperative that he should remain to complete the report of Mary Magdalene's evidence, for the Apostle John, who was probably also present, was able to do so, as will be seen later.

The subject is, or should be, of such intense interest that perhaps I may be pardoned for asking the reader to draw on his imagination, and join me in an attempt to sketch the manner in which, in all probability, the verse came to be written.

But, before doing this, it is desirable to say something about the writer.

Matthew, before he was called to be an Apostle, appears to have been a subordinate agent of a syndicate that farmed taxes payable to the Roman Government in Galilee. Such agents were probably paid by commission, and their occupation seems to have been lucrative. There is no reason to suppose that Matthew was what could be called wealthy, but he was well enough off to make a "great feast in his house" when he relinquished his business to engage in a higher service.

Matthew's trade as a tax collector would open for him an entry into circles that would be closed to the other Apostles. It would lead to his becoming acquainted with Roman officials, and perhaps some of the Roman soldiery. And, although it was in Capernaum that he fulfilled his duties, there was so much communication between Galilee and Judaea that his circle of acquaintance would no doubt extend to Jerusalem.

It must have been from an officer in the service of the Roman Governor that Matthew gained his knowledge of a message having been received by Pilate from his wife as he sat on the judgment seat at the Trial of Christ. It is not, indeed, at all an improbable thing that, while Matthew was standing in the Court where the Trial was proceeding, acquaintances of his in the Roman service would occasionally speak to him, and furnish him with any piece of news which they thought might interest him. Especially would they be likely to tell him anything which might seem to supply a ground of hope for a favourable ending of the Trial.

Moreover, and this is important to bear in mind, Matthew's occupation of collector of taxes would make it essential that he should be a shrewd and careful man of business, methodical, and, especially, not at all shy or back-

ward in asking questions and in ferreting out anything he wanted to discover.

Now, then, let us try to obtain a glimpse of the circumstances in which Matthew wrote the passage with which we are dealing:

It is Sunday morning, the 16th of April, A.D. 30. The Apostles have met, according to their custom, to write unitedly a narrative of events that have recently happened. They finished last week the Story of Passion Week, ending with the Crucifixion and Burial, and now they were intending to write the things that happened on the day of the Resurrection. But they have found that they lacked the materials for doing so, and, after conversation, it has been agreed that the four of their number who are expert writers, and who all along have been accustomed to record with the help of the others the sayings and doings of the Master, shall interview the women who were early at the Sepulchre, and gather from them their testimony.

Matthew is one of the four, and he, knowing that Mary Magdalene was at the Sepulchre earlier than any of the others, goes first to her. The probability is that he does not go to see her alone, but that John accompanies him. Assuming this to be so (after the usual salutations), a conversation something like the following ensues:

John: We are about to write a statement of the facts concerning the Lord's Resurrection, and we come to you first to ask you to do us the favour of telling us what you did and saw on the morning of the first day of last week.

Mary: I will do so gladly; but first let me tell you of my visit to the Tomb on the previous day. On the Sabbath evening, as the day was drawing to a close, and the first day of the week was soon to begin, I came with Mary the mother of James and Joses, to see the Sepulchre.

Matthew: Thank you. Will you please wait a moment and I will write that down?

He writes: "Now, late on the Sabbath Day, as the first day of the week drew nigh, came Mary Magdalene and the other Mary to see the Sepulchre."

Mary: Well, on our arrival at the Garden we saw a guard of soldiers at the Tomb.

John: Soldiers? That is strange; how came soldiers to be there?

Mary: I cannot tell. The Tomb appeared to be all right, just as we left it on the previous evening after the Lord was laid there, and the stone lay in front; and there were soldiers apparently watching it. We asked no questions, and came away.

(Matthew, who, like John, is very much astonished, has written nothing further, and now speaks.)

Matthew: This is very mysterious. I never heard before of soldiers

being set to watch a tomb in such circumstances. I think this ought to be inquired into. I know an officer of the Governor who perhaps can explain it. (To John) If you approve, I will go and try to see him at once. It is better not to lose time, or I may miss him, as we have to leave for Galilee very soon.

John (to Matthew): Very well; do so. I will take Mary's evidence of what she saw on the first day of the week, so you need not wait any longer now.

So Matthew leaves at once without adding anything to the paper he has written. Nor does he add anything later. There is, in fact, nothing of apparent importance to add, as the mere fact that the two Marys came to the Tomb and saw soldiers there, is not of itself a matter of great interest. The paper he has actually written he places with the rest of his manuscripts, which soon will be read and copied and translated for wide circulation, and will eventually, after many years, be redacted by Matthew himself, when, for reasons already given, they will be reproduced without change or comment in the Gospel bearing his name.

Sections 1, 3 and 5, xxvii: 62-66; xxviii: 2-4; 11b-15: Testimony of one of Pilate's officers and of the military guard; late editorial addition.

We have seen that Matthew, owing to his former occupation, would have sources of information that were not accessible to others of the Eleven.

It cannot be doubted, however, that there were among the Gentiles in the land many who were friendly disposed toward the Great Teacher, and who, therefore, would sympathize with the disciples in this time of their distress. There is one recorded instance of a Roman centurion having profited by the Lord's Divine powers, and there were, most probably, many unrecorded cases of miracles worked on behalf of foreigners.

The fame of Christ, and His wonderful words and deeds, had spread all over Palestine. Herod Antipas, Tetrarch of Galilee and Peraea, had heard of Him, and there can hardly be a question that many Gentiles in less exalted positions had listened to His teachings and seen His miracles.

There is, therefore, nothing to be wondered at that Matthew should be able to find friends to supply information he might wish for of things that happened behind the screen.

So, as soon as Matthew learned from Mary Magdalene the singular news that a military guard had been placed to watch the Tomb of Him Who had been slain by the hands of wicked men, he proceeded at once to Herod's Palace, where Pilate was residing and conducting public business, found an acquaintance among the officials there, and, with his help, learned how Jewish rulers had, on the Sabbath morning next after the day of the Crucifixion, waited on Pilate, and requested him to take measures to prevent the secret removal of the Body, of which design they suspected the Dis-

ciples, so that they might be able fraudulently to declare that their Master was risen from the dead; and how Pilate, with badly concealed contempt, had placed a guard at the disposal of the chief priests and Pharisees to do what they liked with.

Granted that the foregoing is conjecture, I submit that it is reasonable and probable conjecture. At any rate, it must have been from some such source as that indicated that Matthew obtained his information.

It is possible that Matthew may have availed himself of the assistance of Chuza, Herod's steward, in the matter. Herod was in Jerusalem at the time, and no doubt his steward also, as Chuza's wife, Joanna, is mentioned Luke xxiv.: 10.

It should here be observed that the extreme unlikelihood of men in the then circumstances of the Crucified One's disciples doing that which the Jewish rulers feared they might do confirms the truth of the narration. No one but guilty and malicious enemies of the Redeemer could have imagined anything so monstrous.

Having secured this much information, Matthew's next step is to find and question the soldiers who have watched the Tomb. For Matthew is not a man to hesitate, or to be easily thwarted in probing such a matter to the bottom.

So he at once betakes himself to the barracks at the Tower of Antonia, and having found some one there to whom he is not a total stranger, he asks him to find for him the men who formed the guard on the occasion about which he wishes to inquire.

Nor will he be likely to find the military indisposed to help him. They certainly have no great affection for the Jews, and some of them may be favourably inclined toward the disciples. The soldiers who assisted at the Crucifixion had been deeply impressed. Indeed, it is not unlikely that on arriving at the barracks, Matthew first applies to the centurion who commanded the guard at Golgotha, with whom Matthew had probably conversed at that time, and who exclaimed in his hearing, if not directly to him, "Truly, This was the Son of God!"

Neither is it unlikely that the soldiers of the guard itself will be willing to tell Matthew the truth. They can have nothing to fear, and nothing to lose by doing so, even though they have been bribed to circulate a falsehood.

They cannot be made to refund the money they have received from the priests.

Nor will they be so likely to be punished by their officers for the true story as for the first one, which, however, they have probably never reported to them, as, if the Jewish authorities expressed satisfaction, which they doubtless did, the officers would not trouble to ask particulars. The fiction the soldiers were bribed to report was intended for Jewish consump-

tion, not Roman. And if, as is possible, they are ordered by a centurion to tell Matthew all they know, it will be safer for them to tell the truth than anything else.

Keeping a secret is a most difficult thing for men who have not been trained in the habit of doing so; and men in a position such as that of private soldiers are not usually so trained. So well is this known that in war officers endeavour to take prisoners in order to obtain from them information about the enemy, which in most cases soldiers willingly give.

And such a wonderful secret as theirs is! It would be marvellous if they could for long keep it locked up in their breasts.

The final words of verse 15 "(and continueth) until this day," are, of course, an editorial addition inserted by Matthew when redacting his manuscripts for publication. These words are the only indication of a late date in the whole of Matthew's Resurrection records, and serve to bring into relief the entire absence of any other words which might suggest the idea that the records were written at some later date than that at which I maintain they were written. This is one of those cases in which the exception proves the rule.

In this place let it be said that it is impossible to account for the existence of Matthew's statement about the military guard and the report circulated among the Jews on any theory that denies the reality of the Resurrection of Christ's material Body; and this irrespective of the date at which Matthew's record was written, whether early or late. It is inconceivable that Matthew or any other believer in Christ could have invented the tale that a saying such as this was spread abroad among the Jews and was still current, the object in inventing the tale being to refute the alleged report, which, however, had no existence.

No one ever invents a calumny against himself simply in order to contradict it. Shrewd men even sometimes ignore accusations, false or true. They argue that if they take no notice of the charge many people will never hear of it, and of those who hear it, some will not believe it, and all will soon forget it, and so it will die a natural death. But no one makes up a false accusation against himself and publishes it so that he may explain it away. To suppose that any Christian did this in the case before us would be too absurd for anything. There must then have been such a report afloat among the Jews when the last few words of Matthew xxviii., 15 were written. Nor is the argument weakened by any assumed lateness of the date at which this verse or the latter part of it was written. It was written in reply to a calumny existent at the time it was written.

But the existence of such a calumny implies the general knowledge of two proved facts, namely, that the Tomb had been watched by a guard of soldiers, and that in some way or other while the guard was present the

Body had been removed from the Tomb. If both these facts were not well-known and undeniable it is equally inconceivable that the enemies of Christ would have invented the calumny that the Body had been stolen away by the disciples while the soldiers slept. There would be no need for it and no sense in it.

There is good reason to assume that the report that the Tomb on the Sunday morning had been found to be empty would be quickly circulated in Jerusalem. The many women who had seen the empty grave so early in the day would not be silent on the subject but would talk about it freely; and no doubt many persons, both believers and unbelievers, went to the garden of Joseph of Arimathaea to see for themselves during the first few days after the Resurrection morning. For the garden, just outside the City gate, could easily be found.

When the Eleven went away to Galilee to keep their appointment there, the women disciples evidently remained at Jerusalem, and they no doubt would continue to repeat the facts, which would thus come to be known extensively.

The fact therefore of the empty Tomb could not be denied; neither could the Jewish rulers, hostile to Christ, afford to ignore the fact, as it was made use of by the disciples to prove their assertion that the Lord was risen. So the rulers fell back on the story they had themselves invented that the Body had been taken away while the soldiers slept.

That the fact became extensively known is proved by subsequent history.

Within fifty days after the Resurrection Peter was proclaiming in Jerusalem that Christ was risen from the dead, and the terms in which he proclaimed it show that it was not a new announcement, but that, whether believed by them or not, the fact was well-known to the multitude whom he addressed.

From that time forward, Peter and others continued publicly to preach "through Jesus the resurrection from the dead," and thereby gave great offence to the Jewish authorities who were Sadducees and did not believe in any resurrection whatever. The case for the Resurrection of Christ must have been very strong or ridicule would have been its easy refutation; but there is no hint of ridicule on the part of the Jewish rulers; the only attempt at refutation (that recorded by Matthew) was one that was itself ridiculous.

Paul, when he travelled through the Roman Empire preaching the Gospel, made it his practice first to declare his message to the Jews, entering the synagogues for the purpose. Now, although the majority rejected his message, it does not appear that any great surprise was expressed by them when he declared to them the Resurrection of Christ. They do not appear to have been startled by the announcement as if they now heard it for the first time; rather does their manner convey the impression that they had

heard of the fact already but had made up their minds to disbelieve it.

Very different was the reception of the announcement given it by Gentiles. When Paul addressed the Athenians at Areopagus, they listened attentively and respectfully until he told them that Jesus Christ had been raised from the dead. This was too much; and while some mocked, others, recognizing in him a man of superior parts and entitled to honorable treatment, politely dismissed him with the remark that they would hear him again some other time.

Contrast again the treatment of the subject by Herod Agrippa and Festus respectively, as recorded in Acts xxvi. Festus was, of course, a heathen, being the newly appointed Roman Governor of Judaea. Agrippa, on the other hand, was a half Jew; brought up in the land and well acquainted with Jewish manners and the Jewish religion.

After Paul, finding that he had no hope of being more fairly treated by Festus than he had been by Felix, had claimed his right of Roman citizenship and appealed to Caesar, Festus arranged with Agrippa for a hearing of his distinguished prisoner before them jointly. Paul had apparently already mentioned the Resurrection of Christ in the presence of Festus, who, however, does not seem clearly to have understood Paul's meaning, for, in his conversation with Agrippa he alludes to the subject only by speaking of "One Jesus, who was dead, Whom Paul affirmed to be alive." But at the hearing in Court both Festus and Agrippa listened with evident interest to Paul's long address until he came to speak of Christ's Resurrection, when he was at once interrupted by Festus, who was as much astonished as anyone would be in our day if any intelligent person were to make an announcement of a similar nature. Festus was evidently impressed by Paul's personality; he could not deny that he was a man of education and exceptional intellectual power; and could only attribute his belief in a thing so impossible to mental aberration; and accordingly cried out with a loud voice, "Paul thou art mad; thy much learning doth turn thee to madness!"

With Agrippa, however, the effect of Paul's statement was very different. He does not charge Paul with madness. To him the assertion that the Founder of Christianity had after His Crucifixion become alive again was no new story; he was not even sure that the story was not true. Paul appeals to Agrippa's own knowledge; "The King knoweth of these things, unto whom also I speak freely; for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner." And then, directly addressing the King himself, he reminds him of the Old Testament predictions, the truth of which he knew Agrippa in his inmost soul believed. And Agrippa, mortified thus to have his inner thoughts revealed to a sceptical philosophic Roman, and perceiving Paul's real aim, hastily brings his sermon to an end with the retort, "The long and the short of it is, you are trying to convert me to Christianity." (This is the real meaning of the

phrase rendered in the Authorized Version, "Almost persuadest thou me to be a Christian.")

All which goes to show that the assertion that a man who had died had come to life again would no more readily find credence in the first century than it would in the twentieth or any other century; that nevertheless it became well-known by the Jews soon after the Crucifixion, and continued to be well-known by them long after, that followers of Christ believed and boldly asserted that this incredible thing had really happened in the case of their Master.

Paul's appearance before Festus and Agrippa took place in 60 A.D. just thirty years after our Lord's Crucifixion and Resurrection and it cannot have been either very long before or very long after this date that Matthew redacted the notes composing his Gospel. His mention of the fact of the military guard and of the empty grave together with his statement that the explanation invented by the chief priests was still afloat prove that at that time this fiction was the only possible answer to truths so well established and incontrovertible that it was useless to attempt to deny them.

To this modern unbelief is unable to find any rejoinder.

The argument may be summarized thus:

Soon after the Crucifixion, Christian believers began to declare, and they continued from that time forward to declare, that Jesus Christ was risen from the dead.

It was generally known by unbelieving Jews that believers were making this declaration.

This being so, it is impossible that the words, "And this saying was spread abroad among the Jews (and continueth) until this day," could have been written by Matthew or anyone else unless at the time, whenever it was, that they were written there really was a report in circulation among unbelieving Jews that the disciples came by night and stole the Body away while the soldiers slept.

There could not be such a report in circulation among unbelieving Jews unless it were believed by them, on evidence so strong that it could not be denied or contradicted, that a military guard had been set, soon after the burial of Christ, to watch the Sepulchre, and that, while they were there on watch, the Body in some way left the Tomb.

Therefore it must be true that the Body of Christ did leave the Tomb while the soldiers were on guard.

But it is inconceivable that the Body could have been, as the soldiers were said to have reported, stolen away by the disciples of Christ, or that it was removed by the Jewish authorities, or by any other person or persons.

Therefore, Jesus Christ did, soon after His Death and Burial, rise again from the dead.

Quod erat demonstrandum.

Section 4. xxviii, 5—11a: Testimony of certain women:

Who were the women whose visit to the Tomb is here portrayed? Not the two women mentioned in verse 1, for the movements of Mary Magdalene and Mary the mother of James and Joses are otherwise accounted for in John and Mark. Verse 1 we have seen is a section of itself and quite distinct from this. That section—2—records a visit on the Sabbath evening, whereas this section—4—records a visit on the Sunday morning; and between the two visits passed the most wonderful night in the world's history. Hours, too, must have elapsed between the writing of the two sections by Matthew, so that, when he wrote section 4, section 2 was no longer in his mind.

The women referred to in this section were doubtless some of the "many women" who, we are told in Matthew xxvii. 55, were at the scene of the Crucifixion, "beholding from afar, which had followed Jesus from Galilee, ministering unto Him," though they were not either of the three named xxvii. 56.

It appears that these "many women," probably from ten to fifteen in number, had agreed to meet at the Sepulchre on the morning after the Sabbath, bringing spices which they had prepared for the embalming of the Body. But it would hardly be possible for so many to come all together. They came in groups or singly from their several homes. But they did not meet as they intended and expected; for things happened which caused the earlier ones to hasten from the place before the later ones arrived.

It is not to be supposed that the women referred to in this section were present at the Tomb when the startling things happened recorded in section 3. Had they felt the shock of the earthquake or seen the descent of the angels it would have been clearly and expressly stated; whereas it is not even hinted that anyone besides the soldiers were witnesses of these occurrences, and the impression produced by the record is that no one else was there at the time.

Comparing the four Gospel Resurrection records, it appears that the women here mentioned were almost certainly the last to arrive of all those whose visits are recorded. Their visit therefore would be not earlier than about 6.30 a.m.

That this section is so much "in the air," beginning as it were almost in the middle without the preliminary explanations which it seems to require, simply proves the truth of that which I contend for, namely, that Matthew's record, or rather series of records, like all the Resurrection records in the Gospels, is not, and was not intended to be, a narrative, but is a collection of materials which it was intended to join together later in a single narrative to be composed by the Apostles unitedly.

For it would seem that Matthew, after he had interviewed the official in Pilate's service and the soldiers who formed the guard at the Tomb, and

had obtained from them the facts contained in sections 1, 3 and 5, proceeded to interview certain women who had seen an angel and the Lord Himself, and who had reported this to the Apostles immediately thereafter, but whose evidence had not been taken by any other of the writers. He wrote their evidence just as they gave it and put the paper aside in its crude and imperfect shape, intending, when he joined the other Apostles in composing according to their custom a formal narrative, to add from memory such further particulars as were necessary. But, as the formal narrative was never composed, the paper remained like the rest of his documents, without addition or alteration, until the time came, many years after, for the redaction of his manuscripts into the form of the Gospel as we now have it.

When this time came, it may be some 25 or 30 years later, Matthew would not trust his memory to supply names or any other particulars, but included the portion in his Book just as he originally wrote it. As regards names, even if he could be sure of remembering them aright, it would be of no use to give them if, as is probable, they would be by that time unknown to readers.

It should be observed that careful and methodical men, like Matthew, although their memories are probably as good as most people's, and perhaps better than the average, learn by experience that memory is not a thing to be depended on and that it is best to rely only on black and white when, and so far as, such is available.

The question here arises: Where were the soldiers during the time following the earthquake and the first angelic appearance up to the first arrival of Mary Magdalene and her subsequent arrival and that of others at the Tomb?

The probability seems to be that, as soon as the soldiers recovered consciousness they withdrew some little distance from the Tomb to a part of the Garden where, among the trees or shrubs, they would not be noticed, while they could themselves observe anything that happened, and that they remained there and watched as the various visitors came and went. Then, as soon as the morning was sufficiently advanced for them to wait on the Jewish authorities, the officer in charge with two of the men, leaving two to continue watching, went away into the City, and on to the official residence of the chief priests to make their report. That it was some, not all, of the guard that went into the City is expressly stated, nor can it be supposed for a moment that Roman soldiers would abandon their post completely. From verse 11 it appears that those of them who came into the City did so at the same time as the last party of women proceeded with their message to the home of the Apostles, and, therefore, at about 6.45 to 7 a.m., about which time the offices of the Jewish authorities would probably open.

When Matthew interviewed the party of women who came last to the Tomb, and took their evidence, he had, doubtless, already taken the evidence of the military guard, and he probably told the women what he had learned from them; the women would then inform him that they had seen two or three soldiers leave the Garden and come into the City at the same time

as themselves. Thus, the first five words (four in the Greek) of verse 11 become lucid.

That the soldiers had seen so many women and two men approach the Tomb so early in the morning would give colour to the story the soldiers were bid to tell; especially as they could not deny that they were unconscious when the Body disappeared from the Tomb.

I desire to say here that the longer and the more carefully these records in Matthew of the Resurrection morning are studied the more certain will the truth of my contention appear, namely, that they consist of notes written within a very few days of the Resurrection itself, notes of the evidence of various eye-witnesses of the facts stated, taken by the writer directly from their lips and in these records reproduced in their original shape, without alteration other than translation from Aramaic to Greek, and without addition except the short sentence in verse 15 as mentioned above.

SECTION 6. xxviii. 16-20. The Lord's Last Commission.

This is the only place where the fact is stated that the Eleven went from Jerusalem to Galilee, though from each of the Gospels, except Luke, it might be inferred that they did so.

In Matthew it has already been said that they had been directed both by an angel and by the Lord Himself to go there.

A similar direction, given by an angel, is recorded in Mark.

John xxi. consists mainly of the record of an Appearance that He made to some of them at the Galilean Sea.

No mention is made of Galilee in Acts, but we are there told that our Lord shewed Himself alive, after His Passion, by many certain proofs, appearing unto them by the space of forty days, and speaking the things concerning the Kingdom of God.

Putting these various statements together it seems reasonable to suppose that the time spent by the Eleven in Galilee amounted to something like three weeks.

The probability is that it was near the end of this period, and just before the return of the Apostles to Jerusalem, that this final section of Matthew was written.

The evident purpose of the section is to preserve a report of Christ's Last Commission to His disciples. It seems to have been taken down verbatim as it was spoken; and probably by the Lord's express command to Matthew to record it.

It may possibly have been addressed to the assembly of over five hundred believers spoken of by Paul in his Epistle to the Corinthians, but it was not meant for them only but for the whole Church as long as the world should last.

MARK xvi. 1-8.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. (2) And very early on the first day of the week, they come to the tomb when the sun was risen. (3) And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? (4) and looking up, they see that the stone is rolled back: for it was exceeding great. (5) And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. (6) And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified. he is risen; he is not here: behold, the place where they laid him! (7) But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. (8) And they went out, and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one; for they were afraid.

From the earliest time the belief has prevailed that Mark obtained the material of his Gospel from the Apostle Peter. I have no doubt that this belief is correct; but I go further and maintain that the material Mark received consisted of documents which Peter wrote in the course of his attendance on Christ during His earthly Life. Mark's Resurrection record, then, should be understood, like the rest of the Gospel, to be the work of Peter.

On the assumption already mentioned that this Gospel as originally published terminates at verse 8 of the final chapter, along with the superstition that no part of the Gospels was written until long after the termination of our Lord's Life on Earth, a good deal of difficulty has been found in trying to account for the brevity of Mark's Resurrection record. Supposing it to be the beginning of a narrative which Mark wrote, or intended to write, of the events of the Resurrection morning, Why, it is asked, does it so suddenly break off in the manner it does, before reaching even the middle of the story?

This, however, is a mistake; rightly understood, the portion is neither incomplete nor unduly brief. It is not a narrative nor the beginning of a narrative; nor was it intended to be so; it is neither more nor less than Peter's contribution to the stock of material that was being collected by the Apostles to enable them unitedly to compose a narrative.

The evidence in this portion is that of Mary (the mother of James) and Salome. It records the visit they made to the Tomb along with Mary Magdalene.

As we know from John xx. 1, Mary Magdalene came first to the Tomb on that Sunday morning "early, while it was yet dark," and went from there to the home of the Apostles. It appears that, after that, she called for her two special friends, Mary (the mother of James and Joses) and Salome, and came a second time, with them, to the Tomb, "when the sun was risen."

Mary Magdalene's presence a second time at the Tomb is also asserted by John; though he does not name the other Mary nor yet Salome, who, by the

way, there is reason to suppose, was John's mother (Matthew xxvii. 56; Mark xv. 40). Indeed John gives it to be understood that, at the moment about which he is now speaking, Mary Magdalene was the only person present at the Tomb.

It is this visit that Mark records; but whereas John obtained his information from Mary Magdalene, Peter obtained his from her two companions. Thus Mark and John supplement and explain one another.

The evidence in Mark is presented exactly as Peter took it down from the lips of Mary (mother of James) and Salome. Although it concerns Mary Magdalene, her evidence is not included, nor is anything said about her except that she came to the Tomb with the others. No doubt she had told them of her previous visit, but, as the statement of that had been, or was being, obtained by John, there was no need for Peter to mention it also; and besides, it would be hearsay evidence which was not what the Apostles wanted or were collecting.

The same applies to Mary Magdalene's experience after the other two fled from the Garden. For this we have to turn to John. Reading Mark alone it might be thought that all three entered the Tomb. This however is unlikely; there would not be room in the Tomb for more than two to enter at once. But, if John xx. 11-18 be understood to refer to the same visit to the Sepulchre, and to be Mary Magdalene's evidence concerning it, all becomes clear. In this case, to obtain a consecutive narrative, verse 11 of John should be read directly after verse 8 of Mark, thus:

"And they went out and fled from the Tomb; for trembling and astonishment had come upon them; and they said nothing to anyone; for they were afraid."

"But Mary (Magdalene) was standing without at the Tomb weeping; so, as she wept, she stooped and looked into the Tomb;"

If it be objected that it is grammatically implied by the pronouns and verbs in verses 5 to 8 of Mark xvi. that all the women named in verse 1 entered the Tomb, saw the angel, were amazed, and so on, I reply that this objection is good only as regards the English translation; it does not hold against the Greek original where no nominative pronoun is to be found in any of these verses, and the plural verbs are properly employed if any two of the three are to be understood as their subject. This is not the only place by many in the Greek Testament where the ellipsis of the nominative makes the meaning ambiguous and the student has to use his intelligence to supply the subject of the verb.

Understanding this portion of Mark to be the testimony of Mary (the Mother of James) and Salome, let us now change it back into the first person and read it with a few parenthetical observations, thus:

"When the Sabbath was past (that is, on the Saturday evening after sunset) we, Mary Magdalene and Mary the Mother of James and Salome,

bought spices, that we might come and anoint Him. And very early on the first day of the week, we came to the Tomb when the sun was risen. And we were saying among ourselves (that is, before Mary Magdalene joined us and told us that she had been to the Sepulchre already and had seen that the stone was rolled away), Who shall roll us away the stone from the door of the Tomb? And (when we arrived at the Garden) looking up, we see that the stone is rolled back; for it was exceeding great. And entering into the Tomb, (that is the Mother of James and Salome, leaving Magdalene standing outside in charge of the parcels of spices. As she had previously seen that the Tomb was empty, she would not now wish to enter it, at any rate until she had heard the report of the other two) we saw a young man sitting on the right side; arrayed in a white robe; and we were amazed. And he saith unto us, Be not amazed; ye seek Jesus the Nazarene, Which hath been crucified; He is risen; He is not here; behold the place where they laid Him! But go, tell His disciples and Peter, He goeth before you into Galilee: there shall ye see Him, as He said unto you. And we went out and fled from the Tomb; for trembling and astonishment had come upon us; and we said nothing to anyone; (not even to Mary Magdalene who was standing near the Tomb in the Garden) for we were afraid."

This is their testimony. As a piece of legal evidence, is not the report of it perfect? Not a single irrelevant word. Not a word of hearsay or surmise. Condensed as a judge's notes of a witness' evidence are condensed; nothing material omitted; nothing superfluous retained.

There is nothing more for these witnesses to tell. Where they went when they fled from the Garden, whether they returned to their home and remained there; or whether after a while, recovering from their fright, they proceeded to deliver to the disciples and Peter the angel's message—all this however interesting it might be to us, is extraneous to Peter's purpose and is left untold, at anyrate by him.

Peter may have done less than others in collecting and recording testimony; but what he did he did perfectly. That he did not do more may be due to his being otherwise occupied and to his colleagues having secured all the other evidence obtainable and it being unnecessary for him to repeat work they had already done.

LUKE xxiv. omitting verse 12, this being an interpolation as stated in an earlier page:

(1) But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. (2) And they found the stone rolled away from the tomb. (3) And they entered in, and found not the body of the Lord Jesus. (4) And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel; (5) and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? (6) He is not here, but is risen; remember how he spake unto you, when he was yet in Galilee, (7) saying that the Son of man must be delivered up

into the hands of sinful men, and be crucified, and the third day rise again. (8) And they remembered his words, (9) and returned from the tomb, and told all these things to the eleven, and to all the rest. (10) Now they were Mary Magdalene, and Joanna, and Mary the **mother** of James; and the other women with them told these things unto the Apostles. (11) And these words appeared in their sight as idle talk; and they disbelieved them.

(13) And behold, two of them were going that very day to a village named Emmaus, which was three score furlongs from Jerusalem. (14) And they communed with each other of all these things which had happened. (15) And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. (16) But their eyes were holden that they should not know him. (17) And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. (18) And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? (19) And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; (20) and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. (21) But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. (22) Moreover certain women of our company amazed us, having been early at the tomb; (23) and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. (24) And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. (25) And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! (26) Behoved it not the Christ to suffer these things and to enter into his glory? (27) And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. (28) And they drew nigh unto the village, whither they were going; and he made as though he would go further. (29) And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. (30) And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. (31) And their eyes were opened, and they knew him; and he vanished out of their sight. (32) And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? (33) And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, (34) The Lord is risen indeed, and hath appeared to Simon. (35) And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

(36) And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. (37) But they were terrified and affrighted, and supposed that they beheld a spirit. (38) And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? (39) See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. (40) And when he had said this, he shewed them his hands and his feet. (41) And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? (42) And they gave him a piece of a broiled fish. (43) And he took it, and did eat before them.

(44) And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. (45) Then opened he their mind, that they might understand the scriptures; (46) and he said

unto them Thus it is written, that the Christ should suffer, and rise again from the dead the third day; (47) and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. (48) Ye are witnesses of these things. (49) And behold I send forth the promise of my Father upon you. but tarry ye in the city, until ye be clothed with power from on high.

(50) And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. (51) And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. (52) And they worshipped him, and returned to Jerusalem with great joy: (53) and were continually in the temple, blessing God.

It is now pretty generally conceded, even by those who profess to disbelieve in the Bible as a supernatural revelation, that the Third Gospel and the Acts are the work of Luke the Physician and the companion of Paul in some of his travels.

There is a common supposition that Luke was a Gentile by birth; but for this there is really no evidence, and it is unlikely to be correct. But, be that as it may, it is strange that any modern scholar should have any uncertainty as to Luke's knowledge of Aramaic. No one who has lived for even a short time in the East, where everyone except the peasantry and poorer classes uses freely and as a matter of course more than one language, could doubt for a moment that anyone travelling about and residing from time to time, as Luke did, in countries where Aramaic was the everyday tongue of a large proportion of the people would be able to converse and read and write in it fluently.

Especially is it necessary for doctors practising in the East to be able to speak fluently and to understand the languages of the country. This I know from what I have seen myself in Upper Egypt. "What language do you speak?" asked the English doctor at Aswan of the housekeeper of the hotel at which his patient was staying. "German," she replied, and he at once gave her directions fluently in that language. Soon after he was giving orders with equal ease in Arabic to the Egyptian servants.

The Third Gospel consists of Luke's translation and redaction of Aramaic documents handed to him for the purpose.

The documents comprised in the first two chapters were records written during the childhood of our Lord by His Mother Mary.

The remainder of the documents, that is, those comprised in the Gospel from chapter iii onward, were notes written on small sheets of papyrus during the course of Christ's Ministry, by one of the twelve disciples chosen by Him to be witnesses for Him of His redemptive work.

In **Gospel Problems and Their Solution** I give my reasons for thinking that James the son of Zebedee and brother of John was the Apostle who wrote the notes of the Ministry thus handed to Luke and used by him in the composition of the Gospel There are a number of indications, each of

which taken separately may seem not to carry much weight, but which in the aggregate make the case at least probable. Certainly there is no one except James, for whom any case whatever can be made out for his being the probable author of the notes in question.

Mary was residing with John; and James, who was beheaded by Herod fourteen years after Christ's Resurrection, probably left his manuscripts in his brother John's keeping. It is not unlikely that, say, during the period of Paul's imprisonment at Caesarea, Mary and John placed the documents referred to in the hands of Luke to translate into Greek and arrange them in a book for publication.

If this be so it supplies an answer to the ancient question, Who was the unnamed disciple that accompanied Cleopas in the walk to Emmaus? It must be plain to any reader that the writer of the story is telling an experience that he shared in himself. Like his brother John, who in the Fourth Gospel never names himself, James' modesty no doubt in this instance prevented him from mentioning his own name.

When it is remembered that, in several instances recorded in the Gospels, James was one of three chosen by our Lord to be a sort of inner circle, it seems likely that He would, after His Resurrection, make an early manifestation of Himself to that Apostle.

I assume, then, at least for the time being, and for convenience of present writing, that the Resurrection record in Luke is really the work of the Apostle James, son of Zebedee.

In **"The Two Witnesses"** I have shown that the greater number of the papyri on which were written the notes of Christ's Ministry, and which were handed to Luke to translate and redact, contained in Aramaic as much as would make when translated into Greek not less than 49, nor more than 65, words; and that, between the time the notes were written on them and their coming into the hands of Luke, they had become very much disarranged. They had been read and copied by many persons who had not always been careful to keep or replace them in their original order. The pages were not numbered, and Luke had no personal knowledge of the things recorded; therefore he had nothing to guide him as to their true chronological order except the contents of the documents themselves. The consequence is that, when Luke is compared with Mark and Matthew, there is seen to be a great deal of chronological disorder in Luke.

In chapter xxiv., the chapter we are now considering, there is no chronological disorder; nevertheless, there are two indications of the size of the original pages.

This chapter in Greek—excepting verse 12—contains 801 words, and consisted, therefore, of about 15 or 16 pages of papyrus. In verses 1 to 43 there is nothing to show where any one of the pages of this portion began or ended, except the last of them. But verses 44 to 49 were evidently written

some time after the preceding part of the chapter, and they consist of 100 Greek words; that is, two pages. Verses 50 to 53 were written later still, and represent a single short page, containing 48 Greek words.

The first nine verses of this chapter comprise James' report of the evidence secured by him from others concerning the Resurrection morning. The rest of the chapter narrates events that came within the range of his own personal knowledge.

The women from whom James obtained the statement in verses 1 to 9 were, of course, some of the women who had come with Christ, or followed Him, from Galilee, mentioned in xxiii.: 49 and 55, but whose names are not given. As I have said on an earlier page, there were probably not fewer than ten or fifteen of these in all. So large a number could not have all come to the Tomb simultaneously; and it is hardly likely that more than about half of them were in the group whose experiences are narrated in xxiv: 4-9. Nor, properly understood, is anything said to imply that included in these were Mary Magdalene or Mary the mother of James, though they are named in verse 10 as being among those who reported to the Apostles the various things they had seen at the Sepulchre. For verse 10 should be regarded, not as part of the testimony given by the women to James when he was collecting evidence in accord with the general plan, but as his own recollection of the arrivals, from time to time, at the home of the Apostles, of women with amazing reports of an empty Tomb and a vision of angels. Probably it was James, more than Cleopas, who made a similar statement to the Lord Himself on the journey to Emmaus (verses 22, 23).

The whole of the notes reproduced in this chapter appear to have been written by James in Jerusalem, and to record facts that occurred in that City. Between verse 43 and verse 44 is the interval of the journey to Galilee, the sojourn there, and the return to Jerusalem.

Verses 44-49 were apparently written at the interview between Christ and the Apostles on the last day which He spent on Earth, the Lord's utterance contained therein being taken down as it was spoken.

In this all but final utterance, our Lord appears to have summarized the instruction He had been giving at His meetings with the Eleven during the last few weeks in Galilee. This instruction had not been recorded in writing. It was not necessary that it should be recorded, or it would have been. All we are told is that in those interviews He was engaged "speaking the things concerning the Kingdom of God." The general character of the instruction may be inferred from the many quotations from, and allusions to, the Old Testament in Matthew and John, and which were added by those Evangelists when redacting their works at a later date. For the benefit of later times, the tenor and essence of the instruction during that period was, doubtless by the Lord's express command, briefly but explicitly placed on record in the verses before us; and the one great purpose for which the entire Old

Testament, "the Law of Moses, and the Prophets, and the Psalms," was given to mankind is therein, on the Highest Authority, set out.

For the Old Testament is not, as many modern theologians pretend, a mere collection of national "literature," but is from beginning to end, and in every part, the revelation given in advance of God's great redemptive work to be accomplished in the Person of His Son.

"Concerning which salvation the Prophets sought and searched diligently who prophesied of the grace that should come unto you; searching what time or what manner of time the Spirit of Christ which was in them did point unto, when It testified beforehand the sufferings of Christ, and His glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the Gospel unto you by the Holy Ghost sent forth from heaven; which things angels desire to look into" (1 Peter i.: 10-12).

Verses 50-53 must have been written soon after the Ascension and the return of the Apostles to the City. It was probably added hastily as a brief conclusion before James' collection of notes was committed to the hands of others to be copied for general circulation.

One thing that is striking about this chapter, when it comes to be carefully studied and correctly understood, is the scrupulous conscientiousness of Luke. He translates the separate sections, each complete in itself, and places them in order, but carefully refrains from inserting a single word of his own by way of explanation. And thus it is that no interval of time is indicated between verses 43 and 44, or between verses 49 and 50. To the casual reader the chapter appears like a consecutive story of events all of which happened on a single day. The story begins with a visit to the Tomb early on the Resurrection morning, includes the long journey to Emmaus and back, the walk to Olivet over against Bethany, and ends with the Ascension and the return of the Apostles to Jerusalem. That all these things could have happened in the time apparently allowed is impossible, and Luke must have known it to be impossible. But he finds before him manuscripts just as they were written at different times by the original author, and he reproduces them without alteration or comment. In his view they are too sacred to be treated otherwise.

It is through not understanding this that certain scholars, in defiance of the weight of textual authority, have been led to regard the words in verse 51, "and was carried up into heaven," as an interpolation. Imagining the chapter to be an intended narrative, derived from "tradition" current at the time it was written, of the circumstances concerning the Lord's Resurrection, they have thought it incredible that the author could make such a blunder as to speak of the Ascension as if it had taken place on the same day as the Resurrection and all the other incidents related in the chapter. They in-

ferred, therefore, that the words had been inserted by some copyist by mistake, although this is extremely unlikely. That the words are omitted from some not very reliable ancient manuscripts is doubtless due to the same misunderstanding on the part of some early copyists.

JOHN xx.-1. xxi.-22

(1) Now on the first **day** of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. (2) She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. (3) Peter therefore went forth, and the other disciple, and they went toward the tomb. (4) And they ran both together: and the other disciple outran Peter, and came first to the tomb; (5) and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. (6) Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, (7) and the napkin that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. (8) Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. (9) For as yet they knew not the scripture, that he must rise again from the dead. (10) So the disciples went away again unto their own home.

(11) But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; (12) and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. (13) And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. (14) When she had thus said, she turned herself back, and beholdeth Jesus standing and knew not that it was Jesus. (15) Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. (16) Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. (17) Jesus saith to her, Touch me not; for I am not yet ascended unto the Father; but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. (18) Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

(19) When therefore it was evening, on that day, the first **day** of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace **be** unto you. (20) And when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. (21) Jesus therefore said to them again, Peace **be** unto you; as the Father hath sent me, even so I send you. (22) And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. (23) whose soever sins ye forgive, they are forgiven unto them; whose soever **sins** ye retain, they are retained.

(24) But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. (25) The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

(26) And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace **be** unto you. (27) Then saith he to Thomas, Reach hither thy finger, and see my hands;

and reach hither thy hand, and put it into my side; and be not faithless, but believing. (28) Thomas answered and said unto him, My Lord and my God. (29) Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

(30) Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: (31) but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

(1) After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. (2) There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. (3) Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat: and that night they took nothing. (4) But when day was now breaking, Jesus stood on the beach; howbeit the disciples knew not that it was Jesus. (5) Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. (6) And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. (7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. (8) But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. (9) So when they got out upon the land they see a fire of coals there, and fish laid thereon, and bread. (10) Jesus saith unto them, Bring of the fish which ye have now taken. (11) Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three; and for all there were so many, the net was not rent. (12) Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. (13) Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. (14) This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

(15) So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. (16) He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. (17) He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. (18) Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. (19) Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. (20) Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? (21) Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? (22) Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

Although the first 18 verses of John xx may be regarded as John's contribution to the collection of testimony concerning the Resurrection morning, it should be remembered that John's Gospel throughout stands apart from the other three which, to distinguish them from John, are commonly called

the Synoptic Gospels. The latter are, as regards the Ministry and Passion Narratives, three separate reports of the united testimony of the Twelve Apostles. They are the results of collaboration. That John took part in the collaboration is most probable; and it is not unlikely also that in the composition of John's Gospel the other Apostles collaborated; but of this there is no proof, owing to there being no other Gospel to compare with John in the same way as the first three can be compared with one another.

The original authors of Matthew, Mark and Luke wrote in Aramaic; whereas John wrote in Greek; therefore the four may be said to divide themselves into two classes; the first three forming one class, and the fourth the other.

It must, therefore, remain uncertain, supposing the intention to compose a united narrative of the facts concerning the Resurrection had been carried out, to what extent John's contribution would have been utilized in its composition.

At any rate it is probable that John would retain and make separate use of his own manuscripts concerning the Resurrection, the same as he did with those relating to the previous parts of the Lord's history.

Nevertheless, the internal features indicate that in the taking of Mary Magdalene's evidence John was acting in concert with his colleagues, and that that portion at least would, in the united story, if it had been composed, have been worked in with the rest.

To understand aright John's record of the Resurrection morning it is necessary to bear carefully in mind that xx: 11-17, consists of Mary Magdalene's own story, told in her own words, and taken down from her lips as she is speaking. She is telling what happened on her second visit to the Tomb, when she was accompanied by Mary (the mother of James) and Salome. In her story she tells what happened after the other Mary and Salome had fled from the Tomb and the Garden, as recorded in Mark. John knows that their evidence has been taken by Peter, and, there being no need to duplicate his work, does not mention them. On the other hand, Peter knows that John is taking Mary Magdalene's evidence, and therefore says nothing about her beyond recording the statement of her two friends that she was with them buying spices when the Sabbath was past.

To repeat in other words what has been said already: Peter's record, preserved in Mark, and John's record, preserved in John xx.: 11-17, both relate to the same visit; but Peter's is the evidence of Mary (the mother of James) and Salome, who saw an angel and thereupon fled, and John's is the evidence of Mary Magdalene, who remained, and saw two angels and the Lord Himself.

This evidence of Mary Magdalene, though given by her in Aramaic, was recorded by John in Greek, translated by him, doubtless, as he wrote. He also changed the first person to the third, and omitted all redundancy and

repetition. Otherwise he made no alteration, and so in this passage we have the witness's strictly legal evidence in support of the fact of the Lord's Resurrection.

The remainder of John xx., including the last two verses, was written, I believe, in Jerusalem, before the disciples left to meet the Master in Galilee.

It was evidently the belief of the Gospel authors that their works ought to carry conviction of themselves, and needed no further attestation; and it was in this belief that John, on Monday afternoon, the ninth day of the Resurrection (as I venture to surmise), on the eve of his departure for Galilee, wrote what he then imagined would be the closing sentences of his history of the Lord's Ministry, Death and Resurrection.

"Many other signs, therefore, did Jesus in the presence of His disciples, which are not written in this Book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in His Name."

Chapter xxi. up to verse 22, inclusive, was written in Galilee before the return to Jerusalem. I have discussed this at length in **"The Two Witnesses,"** to which book I refer readers, so as not to repeat here what I have said there.

The last three verses of chapter xxi. are obviously an editorial addition made at the time when the Gospel was arranged and prepared for publication at a much later date.

In the British Museum there are specimens of original manuscripts of the works of several well-known authors. There is a page of Dickens, at the foot of which are numerous emendations, with lines drawn from them to the places where the alterations were to be made. Such specimens are interesting, showing as they do the author's literary methods, and the care he took to make his work perfect. How we could wish to have before us samples of the original manuscripts of Gospel writings!

But, although it is not granted to us to possess the actual sheets of papyrus on which the authors of the Gospels wrote, we may, by careful analysis and comparison of the Gospels in the shape in which they have come down to us, find out almost as much about the nature of the original manuscripts as if they were really in our hands.

The effect of such investigation is to assure every honest and sincere seeker after truth of the veracity and accuracy of the records in every detail.

Especially is this the case with the Gospel records of the Resurrection morning. When the date and manner of their origin are perceived—and, as I have endeavoured to show, both the date and the manner of their origin may be perceived with certainty by anyone who will take pains to study them patiently—it becomes impossible to doubt their literal truth, or that the Lord did indeed rise again the third day "according to the Scriptures."

Acts i: 2-12:

(2) until the day in which he was received up, after that he had given commandment through the Holy Ghost unto the apostles whom he had chosen: (3) to whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: (4) and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: (5) for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

(6) They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? (7) And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. (8) But ye shall receive power, when the Holy Ghost has come upon you: and ye shall be my witnesses both in Jerusalem and in all Judaea and Samaria, and unto the uttermost part of the earth. (9) And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. (10) And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel; (11) which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

(12) Then returned they unto Jerusalem from the Mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off.

From whom did Luke obtain the information with which he begins his second great work? It ought not to be doubted by careful and thoughtful students that Acts is composed of materials for the most part written contemporaneously with the events they record. This applies not only to the later travel documents, but also to the earliest Church history. It is extremely unlikely that the wise and instructed men who managed the affairs of the Church after our Lord's departure would omit to take minutes of all important proceedings; and it may be assumed that Luke selected from such records those which suited the purpose of his Book.

But in whose charge were these minutes when Luke began to write? Now, it was the belief of Dr. Farrar, based upon what seem good reasons, that John had a home in Jerusalem before he was called to the apostolic office, and if so it is highly probable that he made in that City his permanent abode after the Ascension, at any rate during the lifetime of Mary the Mother of our Lord. In that case the Church documents and records would in all likelihood be kept in his charge.

It may even be that John acted as Secretary and wrote the minutes. It is agreed that, after Pentecost, Greek became the dominant language in use in the Church, and, as shown in my books, Greek was the language in which John was accustomed to write.

It is, then, not unreasonable to infer that the greater part of Acts i. to xii. was copied from documents in John's possession. This would harmonize with the conjecture I have advanced that Luke obtained the materials of his

Gospel from John, into whose charge they had fallen on the death of his brother James, who was probably the original writer, contemporaneously, of the records of the Ministry, Passion and Resurrection; and from Mary the Mother of our Lord, who resided with John.

Acts i. 2-14, it is true, does not read like an exact copy of an older document, gliding as it does without a break from the dedication in verse 1. It reads rather like a condensed statement composed by Luke himself, either as the result of personal inquiry by word of mouth, or from documents supplied to him. But, in any case, it is probable that it was from John that he derived his information, whether oral or written, and it may reasonably be assumed that the statement was read and approved by John.

In **"The Two Witnesses"** I have discussed at some length the possible causes of the entire absence from the Gospels of any record of our Lord's teaching of "the things concerning the Kingdom of God" in His intercourse with the disciples in Galilee in the latter part of the interval of forty days between the Resurrection and the Ascension. Without repeating what I have there said, I would point out that it is evident from this passage in Acts that the Apostles were not aware that their Master was so soon to leave them, and that they had not the least idea of the manner in which He was to be taken from them. It was on the Mount of Olives, in the moments before His Ascension, that they asked Him about His purpose concerning the restoration of the Kingdom of Israel, showing that up to the very last they still retained the patriotic thought of national independence and worldly glory.

This statement in Acts tells nothing about the Resurrection, but is the only record of the Ascension beyond the mere mention of it in Luke. Yet this one statement fulfils all the needs of Christian believers. There was no need for many proofs, such as were collected concerning the Resurrection. For no one who believes that Christ rose again from the dead can doubt that He also ascended into heaven.

1 Corinthians xv.: 1-7. Paul's Statement:—

(1) Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, (2) by which also ye are saved; **I make known, I say,** in what words I preached it unto you, if ye hold it fast, except ye believed in vain. (3) For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; (4) and that he was buried; and that he hath been raised on the third day according to the scriptures; (5) and that he appeared to Cephas; then to the twelve; (6) then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; (7) then he appeared to James; then to all the apostles.

If the contemporaneous records in the Gospels did not exist, this statement in Corinthians would be most valuable as proving that at the early time

when this Epistle was written the belief in the Resurrection rested on a solid foundation.

It does not give details like the Gospels; neither is it a mere summary of what is contained in them. It supplies some information which they do not give, and is evidently in part the result of Paul's independent inquiries.

It names Kephas (or Peter) and James (not James, the son of Zebedee, who at that time was no longer living, but James the Less), and doubtless they were among the authorities from whom he derived some of his facts. It is not likely that he had had opportunities of conversing on the subject with any of the women, and he makes no allusion to them. His object was to confirm, not to repeat, the testimony in the Gospels. The most striking additional fact that he mentions is the Lord's Appearance to above 500 brethren at once. It must have been from some of these personally that he gained this piece of information.

In this portion Paul twice uses the words "according to the Scriptures." What Scriptures—that is writings—does he mean? Obviously, he means the Gospel writings.

It is true that the Atoning Sacrifice of Christ is the chief Theme of the Old Testament, and it might be argued that in verse 3, "Christ died for our sins, according to the Scriptures," the Old Testament is meant; but the same can scarcely be maintained with reference to verse 4, "He hath been raised on the third day, according to the Scriptures." For, although there are certainly allusions to our Lord's Resurrection in the Old Testament, as, for instance, in Psalm xvi.: 10, this would hardly be understood by those whom Paul is answering in his letter to the Corinthian Church.

The Corinthian Church consisted of both Jew and Gentile converts. But it could not have been for the Jewish converts that Paul wrote this portion in proof of the doctrine of the resurrection of the dead. For them it would be unnecessary, as all Jews believed the doctrine firmly, except the Sadducees —a small sect of wealthy, cultured and politically influential Jews in Palestine. Among the Jews scattered through the Gentile world there could not have been many Sadducees, and it is very unlikely that among the converts in the Corinthian Church there were any. At Athens it was Epicurean and Stoic philosophers who declined to hear Paul further when he began to speak on a subject so opposed to their creeds as the resurrection of the dead; and at the neighbour and sister city of Corinth it was doubtless, not converted Jews, but philosophical Greeks, men who had been educated in ideas similar to those held by the philosophers of the capital, but who had, nevertheless, embraced Christianity, who declared, "There is no resurrection of the dead."

But these Gentile converts would have but a very slight, if any, acquaintance with the Old Testament, and any reference to it, as foretelling the

Resurrection of Jesus Christ, would be to them incomprehensible. This, therefore, could not have been Paul's meaning.

In verse 1 of this chapter Paul speaks of the Gospel which he "preached" to the Corinthians, and which, also, they "received." This implies two methods by which the Gospel was made known to them. If he had said, "The Gospel which I preached unto you, which also ye heard," or "ye believed," only one method would have been implied; but the words would have been tautological, and unlike Paul's usual style.

The word "received" suggests the idea of something material, such as a written document; and, considering with what care and exactness Paul was accustomed to express himself, it would seem that in this verse he ought to be understood to say that, while there was only one Gospel message, there were two ways in which it had been conveyed to the Corinthians; it was preached to them by word of mouth, and it was also received by them in manuscripts of papyrus or parchment.

In **"The Two Witnesses"** I prove unanswerably that the Epistles of the New Testament presuppose the existence of written documents relating the essential facts of Christ's Life and Ministry, and that copies of such documents were in possession of the persons to whom the Epistles were addressed. The Epistles narrate nothing, or next to nothing, of the facts upon which the Gospel is based, while taking it for granted that readers are well-informed thereon, which they could not have been unless they had been supplied with written records relating the facts.

Let me here add that anyone who will take the trouble to look for them may find in the Epistles numerous allusions to and quotations from the Gospels, abundantly proving their existence at the time the Epistles were written.

It is one of the many curiosities of modern Bible criticism that scholars, in spite of these plain and self-evident facts, persist in asserting that the origin of the Gospels is of later date than the Epistles. It is an illustration of the mental perversity which has afflicted the religious world as a result of the domination of Germany in matters theological.

The simple fact is that the Apostles on their missionary journeys were accustomed to take with them copies, or rather translations, of some of the Aramaic notes, probably those written by Matthew and perhaps others also, which were made during the course of our Lord's Ministry, and that they used to leave copies of these with the converts they gained in the various cities where they preached the Gospel.

Now, what I maintain is that it is to writings such as these just described, these copies of translations of the contemporaneous Gospel records, that Paul refers in 1 Corinthians xv. 3, 4, when he says that Christ died for our sins and that He hath been raised on the third day "according to the writings."

STILL LATER AND DOUBTFUL.

Mark xvi. 9-20.

(9) Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven devils. (10) She went and told them that had been with him, as they mourned and wept. (11) And they, when they heard that he was alive, and had been seen of her, disbelieved.

(12) And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. (12) And they went away and told it unto the rest; neither believed they them.

(14) And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. (15) And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. (16) He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. (17) And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; (18) they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

(19) So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. (20) And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

The great majority of scholars regard the last twelve verses of Mark as spurious; that is, as a late addition and not forming part of the Gospel as originally written. The textual evidence for this opinion is not conclusive, as many ancient manuscripts include the final portion; but its style and language and general character are so different from the rest of the Second Gospel that it is difficult to believe that it is the work of the same author and very few think that it is so.

It is not my intention to state the case as usually presented on either side; but I would point out that there are three particulars in which it may be seen by any reader that this portion is unlike the other Resurrection records in the Gospels:

1. It is not of contemporaneous origin. 2. It is not an independent statement. 3. It shows no evidence of Apostolic authority.

1. It is not of contemporaneous origin. In saying this I am not forgetting that my contention that all the Resurrection records in the four Gospels, with this exception, were written within a few weeks after the Crucifixion is not at present generally accepted. The fact is so certain and the evidence for it so complete that I have not the least doubt that it will be all but universally accepted some day; but that day may be distant. Meanwhile, however, I call attention to this: There is nothing in the said records themselves inconsistent with the claim that they were originally written at so early a period. Those of them which were written in Aramaic were translated into Greek and the whole of them were edited, arranged and published in their present shape at a much later period of which there

are indications, as, for instance, in the words "until this day," Matthew xxviii. 15. But, making this allowance, there is nothing in the Gospel statements concerning the Resurrection which may not conceivably have been written immediately after the Resurrection and the events which followed it happened.

Now the same cannot be said of this disputed portion of Mark. A single reading of the portion will be sufficient to satisfy anyone that it was not written until a long time after the events it professes to relate, and it is safe to assert that, whatever changes of opinion on the question of Gospel origins may take place in the future, no one will ever contend that this portion was written within a few weeks after the Crucifixion.

In fact, the contrast between the character of this and that of the rest of the Resurrection records in the Gospels is itself a strong confirmation of the early origin of the latter.

2. It is not an independent statement. This is also quite obvious. For the most part it is based upon, and composed from, records in the Gospels; to which are added some items, one of which appears to have been suggested by an experience of the Apostle Paul at Melita, Acts xxviii. 2-6. There is, however, nothing which one feels inclined to accept with confidence which is not derived from one of the other Gospels.

3. It shows no evidence of Apostolic authority. Mark, whose name it bears, was not an Apostle. That the Gospel of Mark has always been regarded by the Church as of the highest authority is due to the universal belief that it consists of the testimony of the Apostle Peter. For myself, I have no doubt, and in my books have maintained, that the notes of which the Second Gospel down to xvi. 8 is composed were actually written by Peter, and that they were translated and edited by Mark under Peter's supervision.

But no one could imagine that the last twelve verses were either written or dictated by Peter or by any other of the Apostles. There is no evidence either external or internal that such was the case. To judge by its substance, the probability is that it was not written until long after the death both of Peter and Mark. But even if Mark were the author, which seems very unlikely, it would not rank as inspired Scripture on his authority alone seeing that he was not one of the Apostles of the Lord.

Now in all the foregoing respects it is my firm conviction that the other Resurrection records in the Gospels are the very reverse of the last twelve verses in Mark, and, whether this conviction be right or wrong, seeing that this study of mine is without meaning apart from it, I feel myself justified in ignoring this portion in the following attempt to compose a consecutive narrative from the Gospel records.

THE NOTES OF TIME.

The weight of evidence favours the year 30 as that of the Crucifixion and Resurrection. If that were so, the Crucifixion took place on April 7, and the Resurrection on April 9.

According to an astronomical calculation in Andrews' **The Life of Our Lord Upon the Earth,** the sun rose in Jerusalem on April 9, A.D. 30, at 5.39.

Twilight in Jerusalem is shorter than in more northerly latitudes such as England, and it might have been said to be "yet dark" that morning until close up to 5 o'clock.

But the moon that year was full on April 6, and it would be bright moonlight in the early morning of April 9.

If the sun rose on April 9 at 5.39 it would set on April 7 at about 6.13, and on April 8 a minute later.

Matthew xxvii. 57: "And when even was come": Mark xv. 42: "And when even was now come, because it was the Preparation, that is, the day before the Sabbath.":	Friday afternoon; probably from 4.30 to 5 p.m.
Luke xxiii. 54: "And it was the day of the Preparation, and the Sabbath drew on"; (margin of the Revised Version, "Gr., began to dawn"):	Friday evening; probably about 5.15.
Matthew xxviii. 1: "Now late on the Sabbathday, as it began to dawn toward the first day of the week"; (should be rendered as in Luke xxiii. 54, "as the first day of the week drew on");	Saturday evening; about 5.45.
John xx. 1: "Early, while it was yet dark."	Probably between 4.30 and 4.45 a.m.
Luke xxiv. 1: "At early dawn":	Probably about 5.15 a.m.
Mark xvi. 2: "Very early' . . "when the sun was risen":	Probably about 5.50 a.m.

CHRONOLOGICAL TABLE.

To read the story of the happenings in their chronological order, the various passages should be arranged as under:—

Matthew xxvii. 61 Mark xv. 47 Luke xxiii. 55	A.D. 30 April 7 Friday	About 5.15 p.m.
Luke xxiii. 56a		5.30 to 6.13 p.m.
Luke xxiii. 56b	April 8 Saturday	
Matthew xxvii. 62-66		morning early
Matthew xxviii. 1		About 5.45 p.m.
Mark xvi. 1		After sunset, 6.14
Matthew xxviii. 2-4	April 9 Sunday	probably about 4 a.m.
John xx. 1-10		4.30 to 5.15 a.m.
Luke xxiv. 1-9		5.20 to 5.45 a.m.
Mark xvi. 2-8		5.50 a.m.
John xx. 11-18		5.55 to 6.20 a.m.
Matthew xxviii. 5-11a		6.30 to 6.45 a.m.
Matthew xxviii. 11b-15		6.45 a.m. to noon
Luke xxiv. 10-11		7 a.m. to noon.

(Luke xxiv. 12 is believed to be a late interpolation; not part of the original Gospel).

Luke xxiv. 34 1 Corinthians xv. 5a		Soon after noon
Luke xxiv. 13-32		Early afternoon
Luke xxiv. 33-43 1 Corinthians xv. 5b John xx. 19-24		Evening
John xx. 25	April 10 Monday	
John xx. 26-31	April 16 Sunday	Evening
John xxi. 1-3	April 24 Monday	
John xxi. 4-23	April 25, Tuesday	Daybreak and later
Acts i. 3	April 25, Tuesday to May 12, Friday	
Matthew xxviii. 16-20 1 Corinthians xv. 6	About May 12	
1 Corinthians xv. 7a	Probably May 17, Wednesday	Evening
Luke xxiv. 44-49 1 Corinthians xv. 7b Acts i. 4, 5	May 18, Thursday,	Soon after noon
Luke xxiv. 50, 51 Acts i. 6-9		Afternoon
Luke xxiv. 52, 53 Acts i. 10-14		Evening and later

THE NARRATIVE

A.D. 30
April 7
Friday
Conjectural
Time
P.M.
About 5.15

The Atoning Sacrifice has been offered; the Son of God has finished the work which He came into the world to do; His Body has been taken down from the Cross and borne to the Garden of Joseph of Arimathaea and laid in its rock-hewn tomb. Many women who had watched from afar the sufferings of their dying Lord on the Cross have seen the Body laid in Its resting place. And now they sadly converse among themselves and agree to meet there again early on the first day of the week, bringing spices to perform the last offices which Jewish women are accustomed to pay to their loved and honoured dead.

Matthew xxvii. 61
Mark xv. 47
Luke xxiii. 55

5.30 to 6.13

They return to their several homes and, during the few moments which are left before the setting of the sun, those who have spices in their possession seek them out in readiness and make such preparation as is necessary for the purpose to which they mean to apply them.

Luke xxiii. 56a

Luke xxiii. 56b

April 8
Saturday

And now with sunset the Sabbath begins and they rest "according to the commandment." Fatigued and exhausted as all must be, both men and women, how much is implied in the word "rest." It seems to hint at a mysterious calm that comes over their spirits in spite of all their sorrow; a peace passing understanding, inspiring hope, they know not why. Already they seem to realize something of the peace which the Saviour has promised to leave with His followers.

Phil. iv. 7

John xiv. 27

Very different is it with the enemies of Christ. They experience neither peace nor rest. They have gained a great victory; but is it a victory? May it not after all turn

April 8, Saturday

out to be a defeat? They seem to have passed a sleepless night thinking of some of the strange things that have been spoken by Him Whose death they have accomplished. Long ago He said to them, "Destroy this Temple, and in three days will I raise it up." From other later words of His they have come to understand that when He made that prediction He spoke of the Temple of His Body. What if it really were His determination to rise again from the dead on the third day? What a blow it will be if He should do so! And the more they think of it the more convinced they are that this was His purpose.

John ii. 19, 21
Mat. xxvi. 61
Mark xiv. 58

That they really imagine the disciples will steal away the Body is most unlikely. They may say so to Pilate; they may say so to one another; they may say so to themselves; but that in their heart of hearts they really think it, is hardly conceivable.

The workings of the human mind are often illogical and incomprehensible. Especially is this so when one is acting against the light of his conscience. Men know in their heart that a certain course can only lead to disaster; yet they persist, while at the same time trying to take some measure to avert the inevitable.

Thus it was that King Ahab, fearing in his inmost soul that the Prophet's word would come true and that he would be slain in battle, instead of abandoning his enterprise against the King of Syria, thought to cheat the threatened fate by persuading Jehoshaphat to wear his royal robes while he himself dressed like a common soldier.

1 Kings xxii. 30

Matt. xxvii. 62-66

And so on the morning of the morrow, the chief priests and the Pharisees consult, and decide, although it is the Sabbath, to wait in a body on the Governor at his office, which they do and, telling him their fears, request him to give orders that the

	April 8, Saturday	Sepulchre be made secure until the third day. Pilate at once places a guard of soldiers at their disposal and tells them to make the Sepulchre sure to their own satisfaction. Accordingly, taking the guard, they proceed to the Tomb and, affixing, with tapes or string, seals to the face of the rock and the stone at the entrance, they leave the soldiers in charge and depart.
		Mary Magdalene and her two special friends, Mary (mother of James and Joses) and Salome, have arranged to meet at the City gate when the sun sets that same Sabbath evening and go to the shops to buy spices, their home supplies being insufficient.
Matthew xxviii. 1	p.m. About 5.30	But the two Marys leave their homes early, so as first to visit the Sepulchre, and they arrive at the Garden a few minutes before the end of the day. To their astonishment they see soldiers there, so they do not remain but turn and walk on to the gate
Mark xvi 1	6.14	and, when Salome joins them, the three enter the City and pass on to the shops.
	evening	Having fulfilled their errand they return to their homes; but, before they separate, they arrange that Mary Magdalene shall call early in the morning for the other two
Mark xvi. 3		that they may go to the Tomb together. At the same time they discuss the question, "Who shall roll us away the stone from the door of the Tomb?"
		Meanwhile the soldiers watch at the Sepulchre. They are probably four in number with a sergeant in command, and during the night take it in turn for two to keep watch while the others repose.
Matt. xxviii. 2-4	April 9 Sunday a.m. About 4	But some hours after midnight, perhaps about 4 in the morning, those that sleep are awakened; for the earth shakes; a glorious light appears above them; and an angel of dazzling brightness descends, rolls

April 9, Sunday, a.m.

away the stone and sits upon it. The soldiers quake with fear and fall back unconscious. What happens then we are not told, but doubtless it is now that the Lord rises and leaves the Tomb; for having conquered death "it is not possible that He should be holden of it."

Acts ii. 24

4.30

Early this morning Mary Magdalene rises and before dawn she is dressed and ready to start for her appointed visit to the Tomb. Daylight will be needed, however, for the work of embalming, and it is too soon to call for her friends. But Mary, like many who have been mental sufferers, is, it would appear, a woman full of vivacity and activity, and perhaps with a tendency to restlessness. She is overflowing with affection for, and devotion to, her Lord. Who has done so much for her; she is impatient to see that all is as it should be at the Tomb, where last evening she saw to her amazement soldiers on guard; and so, dark as it is, she takes, probably her maid, or it may be some friend, a fellow-believer in Christ living under the same roof as herself, and proceeds directly thither.

Matthew xxviii. 1

4.40

John xx. 1

4.45

On arriving at the Garden, Mary sees by the bright light of the moon that there are now no soldiers there and that the stone has been rolled from the door of the Tomb.

She comes close to the Tomb and looking in sees that the Body is no longer there. Very much astonished, she hastens out of the Garden and passing through the postern of the City gate she runs down the street to the house at which the Apostles are staying.

John xx. 2

4.50

Entering the courtyard, she finds Peter and John and tells them her news, "They have taken away the Lord out of the Tomb, and we know not where they have laid Him."

April 9, Sunday, a.m.

John xx. 3 — 5.0

It probably takes them a few minutes to grasp Mary's story, but they have no sooner done so than Peter hastens out of the courtyard and through the porch of the house into the street, quickly followed by John; while Mary with her companion leaves to keep her appointment with her two friends.

John xx. 4

Peter and John walk hastily toward the Sepulchre, and soon break into a run, when John outruns Peter. It must not be supposed that they are racing; but they are running up a rather steep hill and Peter is unable to keep pace with his fellow Apostle. So

5.5

John xx. 5

John reaches the Tomb first and stands before it looking in; and observes the linen cloths lying.

John xx. 6

Then Peter arrives and he, the man of swift action, at once enters the Tomb. It is lighter now and he clearly sees that the linen cloths in which the Body was wrapped have been left there, and that they are not lying carelessly about as if the Body had been hurriedly and rudely dragged away, but are lying by themselves; and the

John xx. 7

napkin that was round the Master's head, not lying with the linen cloths, but rolled up in a place by itself. Peter calls John's

John xx. 8

attention to this and then he also enters and looks around. And as he does so the truth comes to him in a flash.

Up to this moment the disciples have

John xx. 9

hardly heeded and have never understood the Lord's promises to rise again the third day. Still less have they thought to apply to Him the predictions in the Old Testa-

Psalm xvi. 10

ment, such as that in Psalm xvi. soon to be quoted by Peter, "Thou wilt not leave My soul to Sheol; neither wilt Thou suffer Thine Holy One to see corruption."

But now, to the beloved disciple, all becomes instantly plain. The signs of order

April 9, Sunday, a.m.

John xi.

John xi. 44

and, if I may say so, tidiness, recall to his mind the raising of Lazarus, about which he himself wrote so full a report only two or three months ago, and in which he said, "He that was dead came forth, bound hand and feet with grave-clothes; and his face bound about with a napkin. Jesus saith unto them, Loose him and let him go." Like one who has passed through a tunnel and comes suddenly into the daylight, so John has revealed to him the glorious truth that his Lord has conquered death and risen triumphant from the grave.

John does not attempt to explain his discovery to Peter. He does not feel able to do so. So in wondering silence, but each with different thoughts, the two disciples return to their home.

John xx. 10

5.15

Luke xxiv. 1

5.20

Meanwhile the dawn is advancing and soon the other women who have arranged to assemble at the Sepulchre begin to arrive in ones or twos or threes, bringing their portions of the spices which it has been agreed to provide. They too observe with wonder that the stone has been removed: but still more are they perplexed when, entering the Tomb, they see the shelf empty on which they expected to find the Body of the Master. They do not remain in the Tomb but leave it one after another as new arrivals come to take their place, until at length a group of several are standing without in sorrow and perplexity discussing in subdued tones the strange circumstance.

Luke xxiv. 2

Luke xxiv. 3

Luke xxiv. 4

5.30

Luke xxiv. 5

Luke xxiv. 6

Luke xxiv. 7

Mat. xvi. 21
Mark viii. 31
Luke ix. 22

And now they see beside them two angels in the guise of men clothed in dazzling apparel, who address them thus, "Why seek ye the living among the dead? He is not here but is risen: remember how He spake unto you when He was yet in Galilee, saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again."

April 9, Sunday, a.m.

And as the women listen, the words the Lord spoke to them not long ago, but which they understood not at the time, and allowed to pass from their memory,

Luke xxiv. 8

come back to them, and though still perplexed a glimmering of the truth comes

5.40

into their minds. Not running, but full of

Luke xxiv. 9

thought, they quietly walk to the home of

5.45

the Eleven and tell them the strange things they have seen and heard.

5.0

Meanwhile Mary (mother of James) and Salome, in expectation of Mary Magdalene to go with them to the Sepulchre, are getting ready and, while doing so, again ask

Mark xvi. 3

each other the question, "Who shall roll us away the stone from the door of the Tomb?"

5.20

Soon Mary Magdalene arrives, having come from the home of the Apostles, not by the way she went there, but by a shorter and more direct route of an intersecting lane. She may have called at her own home on the way and left her companion there.

The other Mary and Salome listen to Mary Magdalene's story with amazement; then continue their preparations, or, it may be, complete their morning household duties. They do not change their purpose to visit the Sepulchre. Perhaps in the darkness Mary Magdalene has been mistaken; or perhaps the Body has been removed to some other part of the Garden where they may follow and find it.

5.45

And now the sun has risen over Jerusalem and casts the long shadow of the City wall as the three women leave the house and wend their way to the Sepulchre.

Mark xvi. 2

5.50

They soon arrive at the Garden and find no one there. As Mary Magdalene has

Mark xvi. 4

said, the stone they see has been rolled

Mark xvi. 5

back, and without delay the mother of James and Salome enter the Tomb leaving Mary Magdalene standing without.

JERUSALEM: A Narrow Lane.

(Photo. by W. F. A. Larcombe, Esq)

April 9, Sunday, a.m.

Within the Tomb the two who have entered see what appears to them to be a young man sitting on the right side arrayed in a white robe, and they are amazed.

Mark xvi. 6

He speaks to them, saying, "Be not amazed; ye seek Jesus the Nazarene, Which hath been crucified: He is risen; He is not here; behold, the place where they laid Him; But

Mark xvi. 7

go, tell His disciples and Peter, He goeth before you into Galilee: there shall ye see Him, as He said unto you."

But though they hear the words of the angel they do not grasp their purport; the joyful news is lost in their terror at the strange apparition. Nor need we wonder

Matthew xiv. 26

at this if we remember that long before even the Apostles in the boat as they crossed the Galilean Lake were troubled and cried out for fear when they saw the

Mark xvi. 8

Lord appear, walking on the sea. So trembling and astonishment come upon the two women and emerging from the Tomb they flee, and without a word, even to Mary Magdalene, who awaits them in the Garden, they disappear.

John xx. 11 5.55

As for Mary Magdalene, she does not understand and remaining in her place bursts into tears, as well she may. But as

John xx. 12

she weeps, she stoops and looks in through the low door of the Tomb and beholds within not one angel but two, both clothed in white, sitting, one at the head and the other at the feet, where the Body of Jesus

John xx. 13

had lain. They gently ask her why she weeps. She answers sadly, "Because they have taken away my Lord, and I know not where they have laid Him."

John xx. 14

And then, seeing perhaps a shadow or hearing a step, she turns around and sees Jesus standing, but he is so altered in His

John xx. 15

Resurrection Body that she does not recognize Him. "Woman, why weepest thou? whom seekest thou?" He asks. She takes

April 9, Sunday, a.m.

Him for the gardener and answers, "Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away."

And now the glorious truth is revealed to her also in all its brilliance. Others also have seen angels; Mary Magdalene is the first to be favoured with an Appearance of the Risen Lord Himself and to hear His voice as in familiar and melodious tone He speaks her name. No doubt is possible; she lovingly addresses Him in her accustomed tongue and by the title she was used to call Him by. But no act of adoration is now permitted; we know not why. He saith to her, "Touch me not; for I am not yet ascended unto the Father; but go unto My brethren, and say to them, I ascend unto My Father and your Father, and My God and your God."

John xx. 16

John xx. 17

John xx. 18 6.10 6.20

Not running as she did earlier, but calmly walking to the Apostles' home she tells the disciples gathered there that she has seen the Lord and gives the message He has sent.

6.30

Mary Magdalene has thus left the Sepulchre the second time and the warm rays of the April sun shine bright upon the landscape when the last party of women arrive in the garden. The names of these women are not told us. To them only one angel appears. "Fear ye not," he says, "for I know ye seek Jesus, Which hath been crucified. He is not here; for He is risen, even as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples, He is risen from the dead; and lo, He goeth before you into Galilee; there shall ye see Him: lo, I have told you."

Matthew xxviii. 5

Matthew xxviii. 6

Matthew xxviii. 7

Matthew xxviii. 8

With mingled fear and joy they hasten from the Tomb; but before they have reached the Garden gate the Lord Himself

Matthew xxviii. 9

April 9, Sunday, a.m.

meets them. He greets them with a loving salutation translated in our English versions, "All hail," an expression which in our day being out of use fails to convey to us the familiar sense of the original. Perhaps, "Good morning," though cold, would be the nearest approach to it. They recognize Him at once and coming near to Him take hold of His feet and worship Him. As the angel has done, He bids them not to fear and repeats the command to the Apostles to depart to Galilee to meet Him there.

Matthew xxviii 10

Matthew xxviii. 11

6.45

They now proceed on their way to the home of the Apostles and as they pass through the City gate they observe some of the soldiers who have formed the military guard also entering the City on their way to the offices of the chief priests to report to them the happenings of the night.

THE SOLDIERS' REPORT.

Matthew xxviii. 11.15

7 to noon.

It may to some seem incredible that the Jewish authorities, after hearing the report of the soldiers, should persist in their insane fight against the Almighty. But our Lord Himself had said, "If they hear not Moses and the Prophets, neither will they be persuaded, if one rise from the dead." All history and experience go to show that there is no limit to the depth of depravity to which human nature may descend. Just as Pharaoh's heart was growingly hardened as the signs multiplied, and the judgments of God successively fell on him; just as the rulers, military leaders, journalists and preachers of Germany advance in infamy with every fresh demonstration of the hopelessness of their attaining ultimate victory; so also the members of the Sanhedrin became progressively settled in their hate, as the evidence for Christ's claims became more and more convincing. And now, at last, when the

Luke xvi. 31

Exodus vii. 13; ix. 12; x. 1, 20, 27; xi. 10; xiv. 8

April 9. Sunday, a.m.

final and most unanswerable proof of all is given, they conspire to forge a falsehood the flagrant absurdity of which reveals the extreme desperation of their hardness and impenitent hearts. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

Romans ii. 5

Ecclesiastes viii. 11

It does not appear that their wickedness was followed by any immediate punishment. The high priests retained their positions and continued to persecute the Lord in the persons of His disciples, and forty years were to pass before the destruction of Jerusalem with all its attendant horrors.

Acts, ix. 4, 5

LATER IN THE DAY.

Luke xxiv. 10, 11

7 a.m. to noon

But most of the Apostles are still incredulous, even after they have heard the testimony of Mary Magdalene and Joanna and Mary the mother of James and many other women. The testimony has been given by different groups or singly by the several parties as they arrived from time to time from the Sepulchre. That so many could separately have been mistaken or have been misled by imagination is impossible. Nevertheless their words appear to the Apostles idle talk and they disbelieve. That He Whom they had themselves seen die on the Cross, and, after He was dead, pierced by the spear of a soldier, then taken down from the Cross, carried to the Sepulchre and laid in the Tomb; that He Who was so certainly dead should now be alive, walking on the earth and speaking; this is too contrary to all experience and probability for serious consideration.

And yet had they not in the two years that they had spent in His company seen Him do innumerable wonderful works? had they not seen Him raise Lazarus from the grave? and others whom all believed to be

April 9, Sunday.

dead, had they not seen Him restore them to life?

Matthew xvi. 21; xvii. 23; xx. 19; xxvi. 61. Mark viii. 31; x. 34: Luke ix. 22; xviii. 33: xxiv. 6, 7, 8. John ii. 19.

And did He not Himself tell them repeatedly that He would rise again the third day?

Matthew xxvii. 63

These predictions of our Lord were definite enough; for His enemies understood them. This was one of the cases in which the sons of this world are wiser than the sons of light. It is sometimes the same even now. Amid all the immense heaps of chaff produced by unbelieving theologians, a few grains of wheat are sometimes to be found, and Christian students are glad to sift them out and thus learn even from the enemy.

Luke xvi. 8

Yet how true to human nature is the unbelief of the disciples! Our Lord while He was with them marvelled often at their unbelief. And we may marvel also. But have not most children of God frequent cause to marvel at their own unbelief? Especially in these days of stress and gloom, how often are Christians filled with fear and despondency; forgetting their Lord's assurance and injunction, "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." Forgetting also that He, having risen from the dead and ascended on high, far above all rule and authority and power and dominion, and having had all things put in subjection under His feet, now reigns supreme over all the universe. Might He not often with good reason ask His disciples now, as He asked his disciples when he was with them in the world, "Where is your faith?"

Matthew xvi. 8, 9. 10; viii. 26; Mark iv. 40: vi. 6

John xiv. 27

Epkesians i. 21-23

Luke viii. 25

But soon the Apostles will see for themselves their Risen Lord, and then all doubt will disappear.

The first Apostle to whom He shows Himself is Peter. We know of his Ap-

Luke xxiv. 34	Aprll 9, Sunday,	pearance by the announcement of the Eleven to the two disciples who have returned from Emmaus. We know of it also from Paul's letter to the Corinthians.
1 Corinthians xv. 5		
	p.m. Probably about 12.30	It must be not long after noon on this first Sunday that Peter is thus favoured. It cannot be much later in the day for there will hardly have been time for it after the Lord has met the disciples on the road to Emmaus, seeing that on their hurried return to Jerusalem they are at once greeted with the news. But neither can it have been long before they started on the journey, or they would no doubt have heard of it, which evidently they have not done when they themselves meet the Master.
		What the nature of the conversation was that passed between Christ and Peter at this interview we are not told. Doubtless, the disciple was assured of full and free forgiveness. "As far as the east is from the west, so far hath He removed our transgressions from us."
Psalm ciii. 122.		
Luke xxiv. 13-32	About 1	On the same day, probably soon after their midday meal, two disciples start on a journey to Emmaus, a village just seven miles from Jerusalem.
		One of the two, as I have already said, is in all probability James son of Zebedee and brother of John.
Matthew x. 3 Mark iii. 18 Luke vi. 15 Acts i. 13 Mark ii. 14		The other is named Cleopas and may perhaps be identical with Alphaeus the father of the Apostles James the Less and Levi (otherwise Matthew). If so, he is the elder of the two and, considering the priority accorded to age in ancient times, it is natural that the other should leave it to him to answer the Master's question when He first addresses them.
Luke xxiv. 33-43 John xx. 19-24 1 Corinthians xv. 5	About 6.30	The Appearance of Christ to the Apostles after the return of the two to the city is recorded in Luke and John, and also in Corinthians. In Luke He is said to have appear-

April 9, Sunday, evening

ed to "the Eleven;" in Corinthians, to "the Twelve." Both "Eleven" and "Twelve" should be understood as denoting the Apostles, without regard to the actual number, as there are not more than ten of them present on this occasion. But there are others in the party this evening, including doubtless Cleopas.

At this meeting, our Lord establishes on a firm and unshakeable basis the faith of the Apostles in His Resurrection. At first they are terrified. They have assembled in fear, for they know not what mischief their enemies may be plotting against them. So the doors of the house and the room are closed. When the Lord appears in their midst, they think they see a spirit and superstitious fear seizes them. But soon their alarm is changed to happiness. He shows them His hands, His feet, His side; wounded by the nails and spear. He eats before them; He talks with them. They are glad therefore when they see the Lord.

And the gladness thus begun will continue and grow, and in the joy unspeakable springing from a full assurance of the fact of His Resurrection will they find strength for the tremendous task that lies before them. Filled with this confidence and gladness will they go forth to meet a hostile world; to endure its hatred; to conquer privation, suffering, persecution and martyrdom; assured that He Who overcame the grave is ever with them.

And now, in other words, He announces to His followers the Commission He will later on repeat to them in Galilee. As the Father has sent Him into the world, so He sends them; to declare in the power of the Holy Spirit the message of salvation. And He tells them that men's standing before God will depend on their reception of the message.

April 9, Sunday, evening

The message is a proclamation of pardon. To all who believe the message, their sins are forgiven them; to all who refuse it, their sins are retained.

It may be that on this occasion the Lord gave the Apostles definite direction as to the time when they should leave Jerusalem. Otherwise it seems strange, in view of the messages sent by the angels and Himself commanding them to meet Him in Galilee, that they stayed in the City a whole week thereafter.

THE WEEK FOLLOWING.

In **Gospel Problems** and in the **Two Witnesses** I suggest the probability that it was to write the continuation of their notes that the Apostles remained in Jerusalem all the first week that followed the Resurrection. It appears to me to be almost a certainty that it was in these days that the Passion Stories were written; for I find it impossible to think of any other time for this to which there are not insuperable objections.

The facts at the time mentioned were fresh in the memories of the Apostles; they were all present to help in the composition; and it is not likely that they had any other duties to interfere with this one. The narratives have all the appearance of having been written by eye-witnesses very soon after the occurrence of the events recorded.

Monday April 10 to Friday April 14

The following are the portions written as I suppose during this week:

Matthew xxvi. 1—xxvii. 61.

Mark xiv. 1—xv. 47.

Luke xxi. 37—xxii. 23; 31—xxiii. 56a (I show in **Gospel Problems** that xxii. 24—30 is one of Luke's transposed sections and was written on an earlier occasion).

John xi. 45—xii. 19; 36b—43; xiii. 1—38; xviii. 1—xix. 42 (the utterances of Christ recorded in the chapters and verses between

these portions, and perhaps some of those contained in the portions themselves, were taken down by John as they were spoken).

For composing these portions, a shorter time than five days will hardly be sufficient, but a longer time is not necessary.

Monday April 10 to Friday April 14

Assembled, then, on Monday morning, April 10th., the Eleven begin to rehearse the events that led up to and immediately preceded the Trial and Crucifixion, while Matthew, Peter and James proceed to write as the others dictate. Thus engaged, they continue during this and (according to my calculation) the following four days composing and completing the Stories, ending with the interment of the Lord's Body in the Tomb. The conversation is in Aramaic, the language which up to this time, is still most often employed by them in their familiar intercourse; and it is in Aramaic that the three disciples write.

But John is present; and though he writes his Story separately in Greek, and depends for the most part on his own recollection, the influence of the general conversation will show itself in his Narrative also. As illustrated in an earlier page, the common influence will be very pronounced in the Interment Stories; but it will be apparent also right through the portions written during (as I believe) these five days.

Saturday April 15

On the Saturday of this week, the Apostles doubtless rest, but it is hardly to be supposed that they attend the Temple services.

THE SECOND SUNDAY, APRIL 16.

Sunday April 16

It is probably on this day that the Apostles begin to write the Resurrection records. They may have talked on the subject on the Sabbath, but they would not be likely on the Day of Rest to do any work that is necessary to secure a permanent statement

April 16, Sunday

of the Great Event which they would naturally see the duty of obtaining.

They have now to change their method. Hitherto they have been accustomed to compose their narratives without outside assistance; what they have themselves seen and heard being all the material necessary; now they must seek the help of others.

Morning

John xx. 25

It is not unlikely that while met together discussing this subject Thomas repeats the emphatic declaration he made last week that nothing short of the strongest proof possible will convince him of the fact of the Lord's Resurrection. If this be so, it will make the others all the more scrupulous to secure from the women and other eye-witnesses their exact first-hand testimony, keenly feeling the need of the utmost care and accuracy in recording the evidence.

In collecting such evidence the rest of the day is probably occupied.

John xx. 26-29

Evening

In the evening of this day the Lord makes His second Appearance to the Apostles as a body, all the Eleven being present.

The doors of the room in which they are met are again shut, but not "for fear of the Jews." They may have learned by now that the Jewish rulers, in their perplexity and chagrin at the amazing Event which has defeated their purposes, are not as yet in the mood to follow up against the disciples their animosity toward the Master.

Thomas, who had doubted the identity of Him Whom the others had seen in his absence is now convinced, but the Lord takes the opportunity to point out that there are two roads to faith in Him, and that, inestimable as is the worth of faith in Christ however reached, Thomas by his doubts had missed a richer blessing that had come to his colleagues.

It may be remarked that among the Eleven Apostles there was only one Thomas; and

this may give an idea of the proportionate number, among Christian believers at all times, of that small minority who, like him, being men of logical, mathematical intellect, require to be convinced by positive objective proof of the truth of the facts and doctrines in which they are trusting for salvation, and of the falsity of all that is said in opposition thereto. Keeping their minds as much as possible free from bias, they carefully examine every argument and scientific assertion that conflicts with the inspired Word of God. They spend long hours investigating the higher criticism until they become fully convinced of its insolent futility; they search into the doctrine so constantly affirmed of the origin of Man by evolution from a tiny speck of "unicellar protoplasm," through innumerable species, gradually rising in the scale of complexity to the highest type of all, and they are amazed at the perverse stupidity of those who, without a shred of evidence, can believe such nonsense. They are continually meeting in the press statements assuming an immense antiquity for the existence of Mankind, statements which they find it difficult to reconcile with the teachings of the Bible. Far from at once and without hesitation rejecting such statements, they search for proofs, only to find them in some cases fraudulent, in many misleading, and in all insufficient. And while the negative arguments against the truth of the Bible are found to fail, they carefully study the positive arguments in its favor and discover them to be unanswerable. Seeing thus with the intellectual eye, their faith becomes fixed upon what is to them an unshakeable foundation and, thereupon, beholding their Saviour in all His excellence and glory, they exclaim, "My Lord and My God!"

John xx. 30, 31

But there are others who care little for argument or external evidence, for or against. Convinced by the Holy Spirit of their own sinfulness and helplessness, they have found in Christ the Saviour they need, Whose Character, Life, Death and Resurrection as depicted in the New Testament show Him to be the One Who is able to save to the uttermost, and, having committed their souls to His keeping, they take His word for everything, and cannot be shaken by anything atheistic German theologians or infidel British scientists assert. He needs no other proof who has learned to say,

"A guilty weak and worthless worm,
"On Thy kind arms I fall;
"Be Thou my strength and righteousness,
"My Jesus and my All."

They who have such faith as this are blessed indeed.

The time at the disposal of the Apostles on this second Sunday can hardly be sufficient to collect and write the evidence of the various witnesses, their own included, concerning the happenings on the Sunday of the Resurrection; and they probably continue this duty on the Monday, on which day it may be assumed they complete their records to date.

Monday
April 17

The parts, therefore, written on Sunday and Monday, April 16 and 17, are the following:

Matthew xxvii. 62—xxviii. 15a.

Mark xvi. 1—8.

Luke xxiii. 56b—xxiv. 43 (omitting xxiv. 12).

John xx. 1—31.

But if it is, as I think it is, their intention to construct out of these materials a consecutive narrative of the Resurrection circumstances and the events that have followed up to this time, this intention cannot

April 17, Monday

at once be carried out. They must start for Galilee early to-morrow morning, so must postpone this duty until after their arrival there, when they may hope to have time for it. The future they cannot foresee and they little imagine that the All-Wise Spirit of God will so order things that the materials they have collected shall remain for ever in their present shape, and thus be, from their very want of finish, an absolute and incontrovertible proof of the occurrence of the Central Event of Universal History.

THE JOURNEY TO GALILEE

Tuesday April 18 to Friday April 21

Although the records concerning the Resurrection contrast with the Narratives of the Ministry and the Passion in that the Resurrection records have a great deal to say about the doings of disciples, whereas the earlier records say very little about them, it is to be observed that even in the Resurrection records scarcely anything is told about the disciples beyond what is necessary to throw light on the doings and sayings of the Lord Himself. And so the reader is taken from Jerusalem to Galilee without a word about the journey of the Apostles from the one place to the other.

John xxi. 1

It is not said to what place in Galilee they went; but, as it is stated in John that the Master manifested Himself to some of them at the Sea of Tiberias, where a few of them had resumed their old occupation of fishing, it may be inferred that they came in the first instance to the neighbourhood of Capernaum where their homes were formerly.

John xxi. 2, 3

Matthew iv. 13
Matthew viii. 5, 14
xvii. 24

Although in one instance our Lord, when travelling from Judea to Galilee, "must needs pass through Samaria," there is reason to think He more often went through Perea, the route favoured by the Jews unless

John iv. 4

Matthew xix, xx
Luke xviii. 31, 35

they were pressed for time, when travelling between the two provinces. This was in accordance with His plan to confine His work chiefly to the "lost sheep of the House of Israel;" as Judaea, Perea, and Galilee were inhabited mostly by true Jews; whereas Samaria was the home of a mixed race, largely of Gentile origin. But the Apostles, after the Crucifixion, would have no reason to feel any special desire for the society of Jews, and would no doubt prefer the shorter route through Samaria.

Matthew x. 6; xv. 24

2 Kings xvii. 23-41

Donkeys are, and were then, in general use in Palestine; but our Lord and His Apostles appear to have done their travelling on foot, and it is most likely that on this occasion they walked as usual. Their impedimenta would not be heavy, especially as they were intending soon to return to Jerusalem.

The distance by road from Jerusalem to Capernaum, through Samaria, was close on to 90 miles; the road was hilly but good; the Roman authorities, for military reasons, took care that the main roads in all parts of the Empire were kept in good condition. The Apostles could do the journey comfortably in four days, but hardly in less.

The women were not included in the command to meet the Lord in Galilee, and the probability is that they remained at the Holy City where they are to be found a few weeks later.

Acts i. 12-14

Tuesday
April 18

Friday
April 21

It may be concluded from the foregoing that the Eleven left Jerusalem on the Tuesday morning, that is on the 18th of April, and arrived at their destination on the Friday following, with a few hours to spare in which to settle down before the Sabbath began at sunset.

IN GALILEE.

Saturday April 22

On Saturday, the 22nd, they would keep the Sabbath as usual, attending perhaps the well-known Capernaum Synagogue.

Sunday April 23

On the next day, the first day of the week, they probably wait in expectation of the Lord's appearing to keep the appointment He has made with them. But, disappointed at not seeing Him, and perhaps being in need of money, some of them, probably on the next day following, resolve to fill in the time in their old occupation of fishing. They obtain, as we may suppose from old friends or relatives, a boat and tackle, make their preparations, and, entering the boat in the evening, spend a weary night casting and drawing the nets without result. In the morning, the Lord appears to them on the beach and they are favoured with an enormous catch, the proceeds of which when sold will provide for their immediate needs.

John xxi.

Monday April 24

Tuesday April 25

John xxi. 14

This is the Master's third manifestation to the disciples, that is, to the whole or the majority of the Eleven Apostles assembled at one time.

Wednesday April 26 to Saturday May 13

From this on, details of the course of events are wanting; but we learn from Acts i., that there were frequent interviews in which Christ instructed the Apostles in things concerning the Kingdom of God. We learn also, from 1 Corinthians xv. that He appeared to above 500 brethren at once, which Appearance could only have been made during this period; and that afterwards He appeared to James.

Acts i. 3

1 Corinthians xv. 6

THE LAST COMMISSION.

Probably about Friday May 12

The Appearance recorded in the last five verses of Matthew probably took place last thing before the return of the Eleven to the Metropolis.

Matthew xxviii. 16-20

Others beside the Apostles must have

May 12
Friday

been present on this occasion, as it is said that "some doubted." The Greek pronoun translated "some" with the particle translated "but" does not imply that the persons referred to were some of those just before mentioned, and it is incredible that any of the Apostles at this time doubted the identity of Him Whom they now saw. The strict grammatical meaning of the text is, that all the Eleven, when they saw Him, worshipped Him; but that some others who were present doubted.

This final Galilean interview took place probably about Friday May 12; which would be the 34th day from the Resurrection, and would complete the third week in Galilee.

THE TERMINATION.

Acts i. 3

Taking the forty days of Acts i. 3 as an exact period, the Ascension took place on the Thursday of the sixth week, that is on May 18th.

Sunday
May 14 to
Wednesday
May 17

The return of the Apostles must almost certainly have occupied the four preceding days, namely, Sunday to Wednesday inclusive.

On the Wednesday afternoon then it may be assumed they arrive at the friendly refuge where they appear to have lodged during the few days following the Crucifixion and again after the Ascension.

1 Corinthians xv. 7a

The Appearance to James recorded I. Corinthians xv. 7 may have taken place this Wednesday afternoon after the return of the Apostles to Jerusalem. The James referred to was no doubt the Apostle of that name who, after the martyrdom of James the son of Zebedee, took so prominent and active a part in the affairs of the Church.

Acts xii. 2
Acts xii 17
Acts xv. 13
Acts xxi. 18
Galatians ii. 9
Galatians ii. 12

Matthew x. 3
Matthew xiii. 55
Matthew xxvii. 56

In addition to the son of Zebedee, the name James is found 20, or perhaps 21, times in the New Testament. Whether

Mark iii. 18
Mark vi. 3
Mark xv. 40
Mark xvi. 1
Luke vi. 15
Luke vi. 16
Luke xxiv. 10
Acts i. 13 (twice)
Galatians i. 19
Jude 1
James i. 1?

these represent more than one disciple of that name, and if so how many, is a question which cannot be easily answered. That the question is difficult to answer is due to the Gospels being composed of notes written contemporaneously with the events they record, and hence omitting to give precise information on this subject, as on some others, well understood at the time, though not familiar to readers at later dates.

1 Corinthians xv. 7b

Acts i. 4, 5

Luke xxiv. 44-49

Thursday
May 18

On the next day the Lord comes to them and addresses them in the words recorded Luke xxiv. 44—49, words which are reported by James as they are spoken.

Luke xxiv. 50

And now leaving the house and the City He leads them across the Kidron Valley and ascends with them the Mount of Olives, no doubt conversing with them on the way. When He has reached a spot overlooking Bethany, the village so dear to Him, He stops, and thereupon the disciples approach Him with a question about which little has been said hitherto but which has been ever in their minds, "Lord, dost thou at this time restore the Kingdom to Israel?" It would seem as if they have agreed among themselves to ask this question; perhaps they have spoken to one another about it while on the way hither; and now one of them, when they open the subject, is prepared to write and take down both question and answer.

Acts i. 6

From their question we learn that they have not at this time the least idea that their Lord is to be taken from them. Unlike Elisha, who more than once was told, "The Lord will take away thy master from thy head to-day," no intimation has been given them of a like experience. Their thoughts about the future must be very vague; but evidently they suppose that in the new chapter that is opening their Mas-

2 Kings ii. 3, 5

Thursday
May 18,

ter will take a personal as well as a leading part.

Matthew xxiv.
Mark xiii.
Luke xxi. 5-36

It is also plain that they have not understood the tenor of the long Discourse concerning the Last Things which He on Tuesday afternoon of Passion Week delivered on the Mount of Olives not far from where they now stand. But it was not intended by Him that they should understand that Discourse as they listened to it. The report of it as taken at the moment by three of His auditors was to be studied later: first by the disciples of that generation; and afterwards, by believers of all succeeding generations. "Let him that readeth understand," He said.

Matthew xxiv. 15
Mark xiii. 14

We may also learn from this question what the teaching during the period just before spent in Galilee was **not**. These few precious days were not employed in teaching about the future history of the world or even His own later Coming. Rather may we believe that it was with instruction respecting His First Coming that He occupied the time; that He then explained to them more fully than He had done previously the doctrinal significance of the Sacrifice He had offered for the sin of the world and showed to them how by It the Holy and Righteous God could be just and yet the justifier of guilty sinners upon their repenting and believing in His Son.

Romans iii. 21-26

THE RESTORATION OF ISRAEL.

But these Jewish believers on Christ who have for two years or more so faithfully followed Him are intensely concerned for the destiny of their Nation; and now, as they stand at or near the place where not long before a glimpse into the future was granted them, though one they little understood, they ask their question.

Acts i. 7

Disappointing to them as was the an-

JEWS' WAILING PLACE.

Friday Afternoon: At the Foundations of the Ancient Temple.

swer, it is not for us, after the lapse of nineteen centuries, to pass it with indifference. For there is no escaping the conclusion that our Lord meant it to be understood that it was His purpose, in God's good time, to do, and that in the plain secular sense, the thing about which they asked Him. His words convey an assurance that the passionate longing through all the ages of the Ancient People is to be fulfilled. It was the passionate longing of those first converts at a time when Israel was still existent as a Nation; and it was a merciful provision that the dispersion of the Nation among the Gentiles, to continue for at least 18½ centuries, was hidden from them.

But now the period in the world's history has arrived when the signs of the times seem to indicate that the long night of Israel's anguish is fast drawing to an end, and it does not seem impossible that some of even the older ones of this generation may be permitted to see the day when the Jews will again occupy the land of Palestine in liberty and independence.

Luke xxi. 28

"When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh."

That the fantastic forecasts of a certain school of interpreters of Prophecy will be realized is unlikely; the manner of Prophecy's fulfilment is never known until the time of fulfilment is come; nevertheless there are in the Old and New Testaments certain grand promises so plainly and frequently announced that they may be accepted as specific predictions.

These are:

Deut. xxx. 1-10

(1) The return of the Jewish Nation to Palestine, there to live in glorious freedom and independence.

Romans xi.

(2) The conversion of the Jews as a Nation to Christianity.

Romans xi. 12, 15

(3) Following their conversion and as a result thereof, a widespread extension of the Kingdom of Christ throughout the World.

"Zionism as the practical embodiment of an ideal dates from 1896," though "the ideal itself, that of Jewish nationalism, is as old as the Dispersion." Thus writes a Jew, (Professor R. Gottheil of New York) in **Zionism and the Jewish Future** (London, 1916). The aim of Zionism is the reinstatement of the Jewish Nation in its ancient homeland. That this has been taken up by influential Jews, no longer as a mere visionary and distant hope, but as an aim within the range of practical politics, is one of the signs of the times which should not be disregarded by those who are longing and praying for the coming of God's Kingdom on Earth.

Isaiah i. 24-27
Isaiah iv. 2-6
Isaiah ix. 1-7
Isaiah xi., xii.
Isaiah xiv. 1, 2
Isaiah xxv.
Isaiah xxvi. 1, 2
Isaiah xxxv.
Isaiah xl. xli. xlii. xliii.
Isaiah xliv.
Isaiah xlix.
Isaiah li., lii.
Isaiah lx. lxi. lxii.
Isaiah lxv. 17-25
Isaiah lxvi. 10-14
Jeremiah xii. 15
Jeremiah xvi. 14-16
Jeremiah xxiii. 5-8
Jeremiah xxx. xxxi.
Jeremiah xxxii. 36-44
Jeremiah xlvi. 27, 28
Jeremiah l. 4, 5
Ezekiel xi. 16-20
Ezekiel xvi. 60-63
Ezekiel xxviii, 25, 26
Ezekiel xxxvi. xxxvii.
Daniel xii. 1
Hosea i. 10, 11
Hosea ii. 14-23
Hosea iii. 5
Hosea xiv.
Joel ii. 18-32
Amos ix. 11-15
Obadiah 17-21
Micah iv
Micah vii. 7-20
Zephaniah iii. 9-20
Zechariah ii.
Zechariah viii.
Zechariah xii. 10-14
Zechariah xiv.

When I was in Jerusalem in 1913, I was impressed with the many signs of Jewish activity. There had been during the few preceding years a large inflow of Jews into the City and the Hebrew language was strongly in evidence. Just outside the City was a bank, instituted by wealthy Jews of other countries, and designed, not for profit, but to assist Jews in trade and industry of all descriptions. Branches of the Bank were established in various parts of Palestine I was told of Jewish farming settlements in many country places. And, in spite of miserable Turkish misrule, about which some Jews spoke to me bitterly, it seemed that the Jewish population was rapidly increasing in number and prosperity.

Since the war began, by all accounts, terrible afflictions have befallen the Israelites in that land; but it is hoped that with the termination of the War Turkish domination will also come to an end; and it is not

improbable that then Jews in great number may make their abode in Palestine.

According to another writer in the book quoted above (Mr. Leon Simon), three things are necessary for a revival of the Commonwealth of Israel; a strict observance of religion, a general use of the Hebrew language, and migration to Palestine. All these things were being aimed at by Zionism and to some extent were being achieved before the War.

We learn from the Epistle to the Romans and other portions of God's Word that the restored Commonwealth of Israel is to be a Christian Nation and a Missionary Nation. If then a mere handful of Christian Jews were able in God's hand to achieve in the first hundred years or so after Christ such mighty results as those which history records in bringing men to Christ, what may be expected when the Nation as a whole become missionaries of the Cross?

Not by some sensational appearance in the sky; not by a sudden and startling descent of the Son of God from Heaven and the establishment on Earth of a worldly reign in visible Person; a proposition totally at variance with the spiritual anticarnal teaching of the New Testament and His own declaration, "My Kingdom is not of this world"; but by the mighty power of the Holy Spirit working on the minds of men through the agency of those who are the natural descendants, and who will in the fulness of time become by faith the spiritual descendants, of him to whom God spake the promise, "in thee shall all the families of the Earth be blessed," may we expect to see the answer to the Church's prayer, "Thy Kingdom come."

The ancient and repeated promise that all the nations of the earth should be blessed in Abraham has been realized already;

Genesis xii. 3

Genesis xviii. 18
Genesis xxii. 18
Genesis xxvi. 4

Genesis xxviii. 14
Psalm lxxii. 17
Acts iii. 25, 26
Galatians iii. 8, 29
Isaiah ii. 2-4
Isaiah xxv. 6, 7
Isaiah xlix. 6
Isaiah ix. 3

but a far more complete fulfilment is in store. Enlightened Jews are themselves aware of this. In the book from which I have already twice quoted, Mr. Norman Bentwich, in a glowing article on the Future of Palestine, forecasts the happiness and prosperity to be enjoyed by his Nation when they again take possession of their former homeland, and goes on to say: "And the Jewish people, when in its own land it throws off the burden of centuries of persecution, will again reveal the excellence which made it of old a light to the nations. The whole of Jewry, and indeed of humanity, is crying to-day for some religious message. The response may come from the people who gave to the Western World its religion, when they are gathered on the hills of Judaea and Galilee and the genius of the place is associated with the genius of the nation."

Romans xi. 29

Not "may" but "shall," for "the gifts and calling of God are without repentance." Him Whom once in blindness they rejected is yet in the fullest sense to be the glory of God's people Israel, as well as through them a Light to lighten the Gentiles.

Luke ii. 32

May 18, Thursday

These reflections naturally arise from the question of the Apostles and our Lord's reply. But the future of the Jewish Nation is not the theme on which He now desires their minds to dwell. It is the advancement of His own spiritual Kingdom, not the restoration of the earthly kingdom of Israel, to which He directs their thoughts. They cannot know at present, but they soon will learn, what great and formidable work lies in front of them, a work which in their own strength it would be hopeless for them to attempt. But they are to receive power, power which the Holy Ghost alone can give, and in it they shall be His "witnesses

Acts i. 8

May 18, Thursday

both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the Earth."

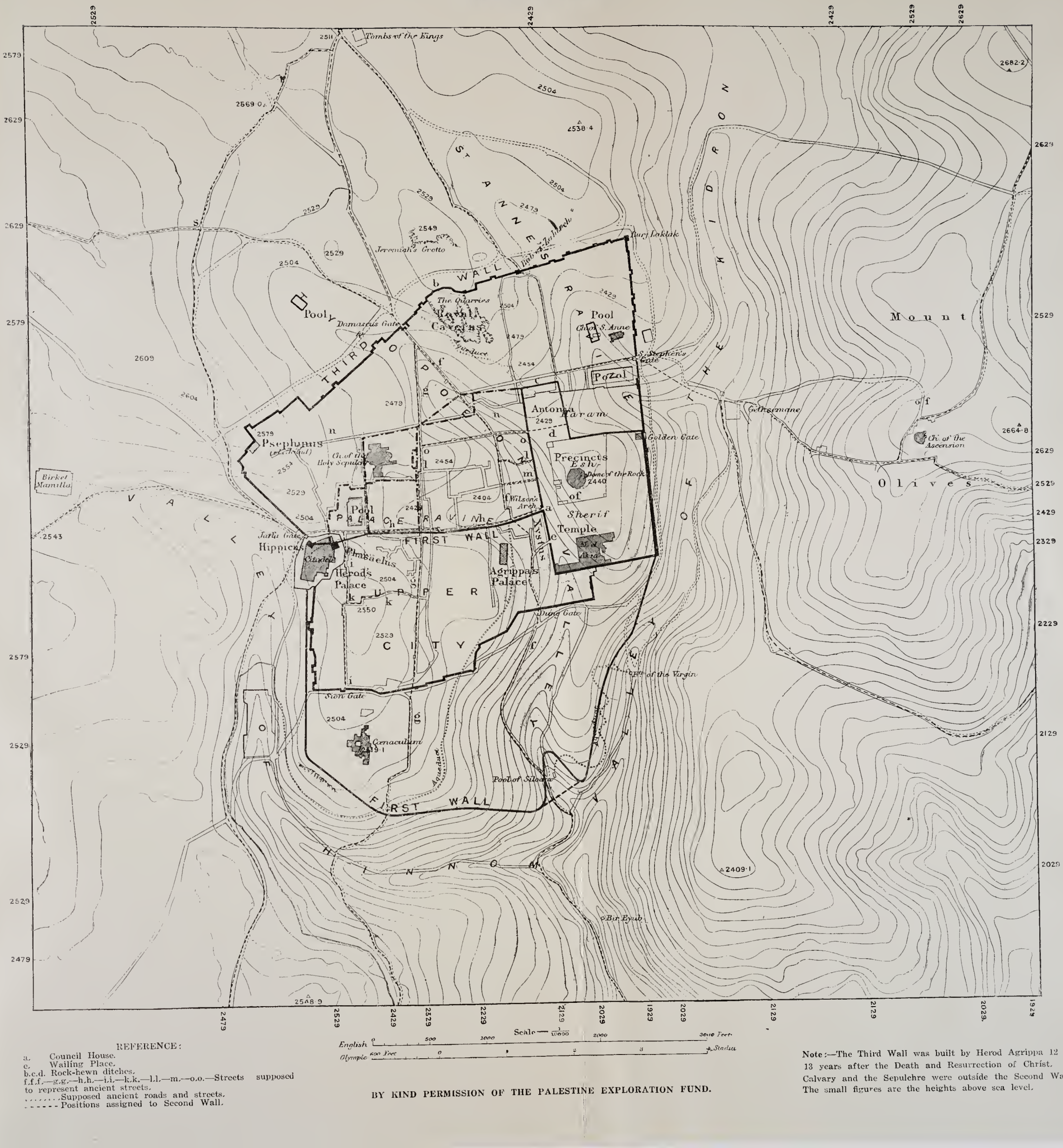
Acts i. 9

Luke xxiv. 50, 51

And, as the disciples listen to His words and gaze on His dear face with looks of love and wonder, He lifts His hands and blesses them, and at the same moment He rises from the earth and ascends toward the sky where a cloud passing beneath Him hides Him from their sight.

And thus the Wondrous Story Ends.

JERUSALEM.



REFERENCE:

a. Council House.
c. Wailing Place.
b.c.d. Rock-hewn ditches.
f.f.f.—g.g.—h.h.—i.i.—k.k.—l.l.—m.—o.o.—Streets supposed to represent ancient streets.
.....Supposed ancient roads and streets.
- - - - - -Positions assigned to Second Wall.

BY KIND PERMISSION OF THE PALESTINE EXPLORATION FUND.

Note:—The Third Wall was built by Herod Agrippa 12 or 13 years after the Death and Resurrection of Christ. Calvary and the Sepulchre were outside the Second Wall. The small figures are the heights above sea level.

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